

REFORMED CHURCH MESSENGER

A Prayer for Mother

Henry van Dyke

Lord Jesus, Thou hast known
A mother's love and tender care;
And Thou wilt hear, while for my own
Mother most dear I make this birthday prayer.

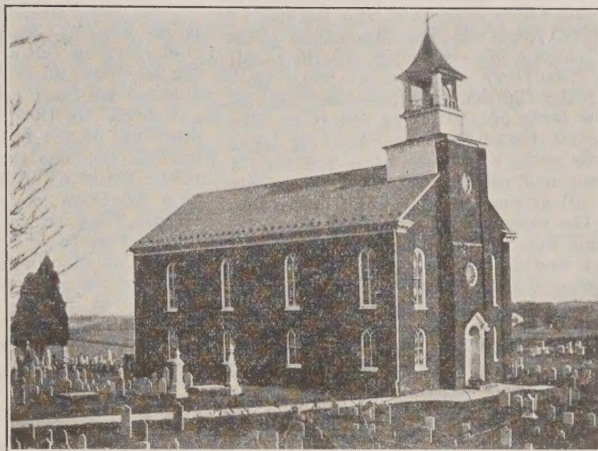
Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day,
The deepening glow of life that comes from Thee.

As once upon her breast
Fearless and well content I lay,
So let her heart, on Thee at rest,
Feel tears depart and troubles fade away.

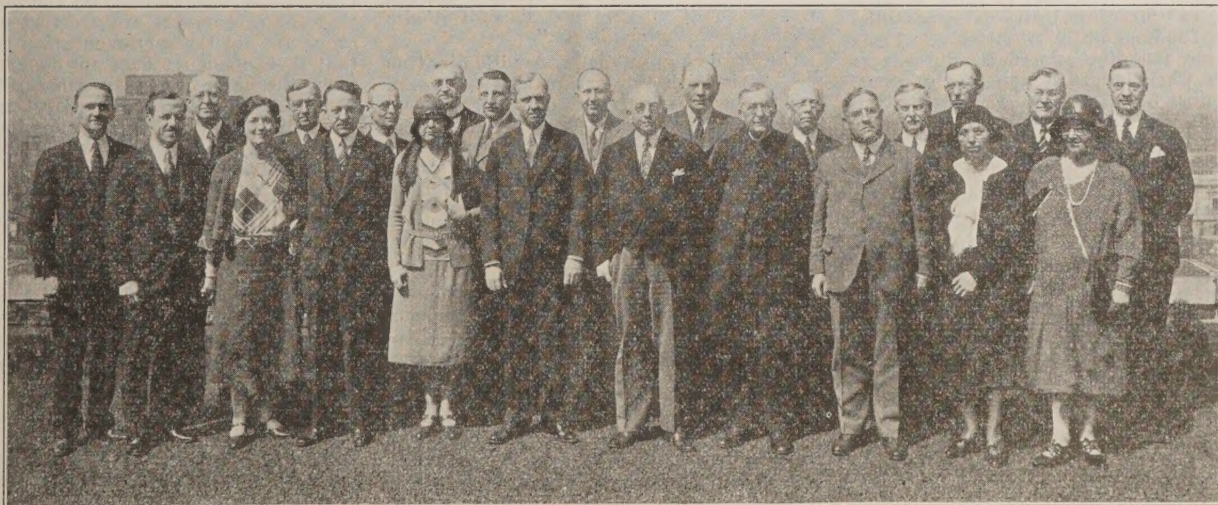
Her every wish fulfill;
And even if Thou must refuse
In anything, let Thy wise will
A comfort bring, such as kind mothers use.

Ah, hold her by the hand,
As once her hand held mine;
And though she may not understand
Life's winding way, lead her to peace divine.

I cannot pay my debt
For all the love that she has given;
But Thou, Love's Lord, wilt not forget
Her due reward—bless her in earth and heaven!



THE HISTORIC CHRIST REFORMED CHURCH,
near Littlestown, Pa., the Rev. H. H. Hartman, pastor. (See
account in this issue of the Centennial Anniversary of the Sunday
School, M. L. Myers, Supt.)



THE BOARD OF CHRISTIAN EDUCATION

(At Annual Meeting, Schaff Building, Philadelphia, April 15, 1931)

Reading from left to right: Rev. Otto B. Moor, Rev. Fred D. Wentzel, Rev. Albert S. Bromer, D.D., Mrs. Catherine Miller Balm, Rev. Henry J. Christman, D.D., Rev. John M. Peck, Rev. Conrad A. Hauser, D.D., Miss Margaret R. Motter, Rev. Ambrose M. Schmidt, D.D., Rev. Lawrence E. Bair, D.D., Rev. Henry I. Stahr, D.D. (Executive Secretary), Rev. Alfred Nevin Sayres, Rev. Paul S. Leinbach, D.D. (President), Rev. Prof. Theodore F. Herman, D.D., Rev. Charles F. Kriete, D.D. (Vice-President), Elder Milton Warner (Treasurer), Rev. Paul J. Dundore, Ph.D. (Recording Secretary), Elder Harry E. Hartman, Elder David I. Prugh, Esq., Mrs. Lee M. Erdman, Elder Harry W. Deitz, Mrs. Margaret L. String, President Geo. L. Omwake, LL.D. (Absentees were Rev. Conrad Clever, D.D. (President Emeritus), and Mrs. F. Wm. Leich.)

PHILADELPHIA, APRIL 30, 1931

ONE BOOK A WEEK

CHRISTIAN UNITY AGAIN

I suppose that all of us who are interested in Christian Unity have alternating periods of hope and despair. When a gathering like Lausanne is called or when a scheme like the South India proposal comes to us, our hopes rise. Then something like the unfortunate incident in New York two years ago, when the use of a Protestant Episcopal Church for the celebration of a common Communion service was denied, our hopes are dashed to earth. Just at present, just because of this and other incidents, there is a feeling of hopelessness abroad so far as the prospect of reunion between the Anglican communion and the evangelical Churches is concerned. Many are saying: "What's the use?"

A little book has come to America which revives our hopes again: "Christian Unity," by Arthur Caley Headlam, the Bishop of Gloucester, England (The Macmillan Company). Some of my readers will recall Bishop Headlam's great book: "The Doctrine of the Church and Reunion." While this new book of 150 pages is not exactly a recapitulation of the larger book, it takes the same point of view and is written in the same mediating attitude. One feels that if all advocates of reunion could approach the subject in the calm, dispassionate, broad attitude of Bishop Headlam, the prospect would not be hopeless.

The general thesis of the book is that the hope of reunion lies in the emphasis by all communions of the great, fundamental doctrines of the Church held from the beginning and as expressed in the Nicene creed, and, holding this as the one great essential, lesser things added by councils, reformations, establishments of new sects, commitments to new doctrines of orders and the sacraments, should be minimized and not allowed to stand in the way. The reason we cannot get unity is because we magnify these additions and accretions to the faith of the creeds and exalt them into doctrines of equal significance. Ponder these true words: "It is sometimes said that the divisions between Christians are so deep and profound that to think of such a thing as Christian Unity is impossible. This is fundamentally a mistake. It is quite true that the superficial differences between Christians are apparently great. The number of different bodies into which Christians are divided is large, and their relations to one another often exhibit much bitterness. But when we pass beneath the surface it will be discovered how super-

ficial most of those differences really are. They do not touch the heart of the subject. There are differences in Church order, differences in theological expression, differences in the conception of authority, differences in sacramental teaching, differences in the externals of worship. It seems a formidable list, but when we come to examine the fundamental doctrines of the Christian religion, we find that there is a remarkable and perhaps unexpected agreement. There is a quite definite Christian religion which all Christian bodies alike hold, which clearly and definitely distinguishes Christianity from any other religion, and is the strongest basis both for the building up of an intelligent apologetic, and for the hope of the attainment under the altered conditions of modern society of a real Christian Unity."

After an introductory chapter along the lines of what I have been saying we have a chapter on the unity of the faith, showing in clear and convincing words how real the unity of all communions is, when we get back to the early and fundamental doctrines of the faith. The Church is overloaded with doctrines which are really no part of the Church's belief. The Church as a whole has never held them or taught them. They are held and propagated only by individuals or sects. They have no claim to be Catholic in their nature: "They are singularly variable. They are held with a tenacity in inverse proportion to their importance. It is the disproportionate attention to subordinate opinions that makes reunion so difficult."

"In contrast to all these partial views, I would suggest that a strong basis of reunion is given by the simple and strong Catholic position. There is a Catholic Faith and a Catholic Creed, of which it may be said that they have been always and at all times and in all places believed. They should form a sufficient basis for reunion. We want nothing more either positive or negative. We want to be Christians and if the Church is Christian it is sufficient. At times erroneous beliefs may arise, but they will in due course pass away, in a Church which is built up on the basis of Catholic Faith and Catholic liberty."

The third chapter, and a very illuminating one, deals with the nature of the Church and the contrasting views of it. The Bishop states the views of the Roman communion, the views of the Eastern Orthodox group, the Anglican and the various Protestant communions. Each one of these claims to

be "the Church." They have no right to make that claim. They should not even call themselves the Roman Church, the Eastern Church, the Anglican Church, the Presbyterian Church, and so on. They should call themselves the Roman schism, the Eastern schism, the Anglican schism, the Presbyterian schism, and so on. And because they are all schisms they are all imperfect and partial. The recognition of this would be a beginning of the approach to union. He examines the Lusanne Report on the Nature of the Church and sees hope there, although there was not complete unanimity as to who constitute the visible Church. He then goes back to the New Testament conception of the Church and shows that it was the company of all those who were united to Christ, united together to establish His Kingdom on the earth. It was the union of all believers and that is about all we can gather from the New Testament.

The last two chapters are devoted to a discussion of the sacraments and the ministry. Perhaps the chapter on the sacraments is the most important in the book, for the divergent views upon them present the greatest and final obstacle to reunion. Sometimes I feel that the chasm is unbridgeable here. Bishop Headlam recognizes the fact that the two views seem at times irreconcilable but feels that there may be a way of reconciliation. He points out the two views, first, that of the extreme sacramentarians, represented by the Roman Communion, where the sacraments are the direct channel of grace, and that of the evangelicals where the Lord's Supper is only a memorial service and where grace flows directly from Christ to the believer without the mediation of priest or any elements. Then he turns to the Anglican position where the sacraments are recognized as a direct means of grace but where their efficacy depends upon their being received by faith upon the part of the recipient. He feels that here is a view which both sacramentalist and evangelical can unite upon. Let the evangelical recognize, as the Church has recognized from the beginning, that the sacraments are a direct means of grace and let the sacramentarian recognize that their efficiency does not depend wholly upon the act of priestly consecration but also upon an act of faith upon the part of the believer. Here, Bishop Headlam feels, is the beginning of reconciliation of the two extreme views.

Frederick Lynch.

CENTENNIAL AT CHRIST CHURCH, NEAR LITTLESTOWN, PA., THE REV. HARRY H. HARTMAN, PASTOR

(See Cover Page)

People from far and near, coming from many sections of Adams and York Counties, were present at the celebration of the 100th anniversary of the founding of the Sunday School of Christ Reformed Church, near Littlestown, Pa., on Sunday, April 12. The anniversary services were held in the Church and the edifice was overcrowded at every service. The programs were marked by the delivery of laudatory and congratulatory addresses. Decorations were in keeping with the occasion and the beautiful interior of the house of worship was further enhanced with an array of fragrant flowers and potted plants. The school, which numbers 410, had 360 present at the morning session. The morning hour of worship was given to the celebration when

Mr. C. O. Meckley, teacher of a very large Men's Bible class in Hanover, gave a helpful and interesting address on "The Challenge of the Century." The evening program consisted of special music by the choir, orchestra and several addresses. A brief history of the school was prepared and read by Mr. Harvey W. Schwartz. Reminiscences were given by former superintendents. Mr. Roy D. Knouse, of Silver Run, Md., gave a splendid address on "The Responsibility of the Church in Christian Education." Brief addresses were given by Dr. F. S. Lindaman, pastor emeritus, and the present pastor on "Our Future." Christ School is well organized in the various departments and has won the title of a Front Line School. It conducts a leadership training course, and 13 members of the school are working for credits in the Standard Course of Religious Education. The merit system for perfect attendance was recently introduced, and in 1930 forty-three were present every Sun-

day. Mr. Mervin L. Myers is the present able and efficient superintendent.

YOUNG PEOPLE'S TOUR OF GOODWILL

"We recommend," said the Christian Youth Council of North America, at its memorable meeting in Toronto last June, "We recommend the promotion of world-friendliness through organized travel groups among Christian youth, bringing the youth of one nation into direct contact with those of other lands."

Out of this recommendation, out of the experience of some of the youth leaders of North America who have had international contacts, has grown the Young People's Tour of Goodwill to Switzerland, Germany, France and England in August, 1931. The entire professional leadership of the Protestant Churches of North America is back of this tour, which is being promoted not

(Continued on page 19)

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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EDITORIAL

MOTHER'S DAY

Various journals have noted with enthusiastic approbation the effort, which is growing with the years, to make Mother's Day useful as well as beautiful. As one of the more enlightened editors puts it, this is an effort "to convert Mother's Day from its habitual pleasant sentimentality to an occasion of practical significance." The conviction is that a gift to your mother, if living, or a white flower in your button-hole in honor of your mother, whether living or dead, is good as far as it goes, but that such observances do not by any means exhaust the possibilities of helpfulness in this observance. You can, for example, remember needy mothers and children dear to the hearts of mothers who today lack the comforts or even the ordinary necessities of life, and thus do a gracious deed in your mother's name, such a deed as good mothers love to do. You can on this day resolve to return to your mother's God and your mother's Church, if you have fallen into worldly or indifferent habits and forgotten her example and her prayers for your temporal and eternal welfare. And then, if you feel your obligation to her who went down to the very gates of death to give you life, why not dedicate this day in part by assisting in the protection of women in childbed? We are interested in learning that the Maternity Center Association, backed by the New York State Department of Health, will endeavor on May 10 to make the public realize two outstanding facts, viz.: (1) that the maternal death rate in the United States is higher than the rate in any other civilized country; and (2) that in the past eight years 5,000 mothers under the care of the Maternity Center Association have shown a death rate of only one-third that prevailing among mothers in the same sections not receiving this attention. Here is surely a fertile field for Christlike service, such as would make the hearts of all good mothers rejoice. The more useful we make Mother's Day, the more honor we will show to those we love.

* * *

MOTHER

Probably the most momentous event that occurred during my life was the decease of my mother while I was a young man in college. She had been in failing health for several years, and in November, 1864, passed away to the better

land. To say that she was a good woman is to speak in words altogether too feeble. She was a great and noble mother, and, if her son is not a good man—has not lived a good life—no blame can be attached to her; and whatever he has been, or has wrought, that is good and true, is due to her influence and teaching more than to that of any other one, or possibly of all others combined. And I have had, and still have, many kind and high-minded friends. I cherish their names and their memory as very precious possessions, but my mother was far and away the chiefest of them all in my regard. It was she that first awakened my mind to noble aspirations and lofty ambitions. It was she that gave me guidance and encouragement during my earlier and most formative years. I remember how night after night she helped me over the hard places, and inspired me with the courage that only a mother can impart. She did not have half a chance in life, but she made the most of her meager opportunities, and became, for her times and circumstances, a well educated woman. She had taught school before her marriage—comparatively late in life—and afterwards kept her mind alert and active by accompanying her children, as they climbed the "hills of learning." She was a devoted Christian and delighted in any kind of Christian service she was permitted to render. She organized a mission Sunday School in our old neighborhood and carried on the work almost alone. What she might have accomplished with better opportunities, it is not possible to say, but this may be said—she certainly did all that seemed possible. On the stone that marks her final resting place are inscribed the words of Jesus, "She hath done what she could!"

The fervent prayers and earnest wishes of my mother, more than any other influences, and rather against his own inclinations, brought her son into the work of the gospel ministry. In another connection the statement was made that he would be pleased to lay wreaths of immortelles on the graves of some of his old teachers, whom he admired and loved; but what wreath would suffice to decorate the grave of the beloved woman who bore me, and loved me with a love that never flagged through all the years? No flowers bloom that are fragrant and beautiful enough to express adequately my sense of loss in the departure of that dear woman, or my appreciation of the beauty and dignity

of her life. I did not realize my loss when she "went away" nearly seventy years ago, but as the years have passed I have come to see that *my best earthly friend passed from earth when that beloved woman closed her eyes in death!* Peace to her ashes! May it be our blessed privilege to meet again in that land where parting is unknown!

—G.

* * *

PASTORAL DIFFICULTIES

A recent editorial in the *New York Sun* contains so much food for thought both for pastors and people, that we are glad to pass it on to our readers. It is, on the whole, a sympathetic and understanding interpretation of present day conditions, which it is not a little hopeful to find in a metropolitan daily. Under the head of "Pastoral Difficulties" the *Sun* sheds light on the subject in these terms:

"Sloth in the pulpit and itching ears in the pew, restlessness in the Church and disappointment in the manse, have caused deep concern to the majority of a committee studying pastoral problems in the Southern Presbyterian Church. This body has found congregations unhappy in their pastors, pastors unhappy in their congregations. It has found Churches unable to get ministers and ministers crowding one another in search of the most desirable pastorates. These conditions are by no means new or peculiar to this denomination; investigation merely throws a bright light on them.

"Some Churches, it is asserted, pay less attention to the spiritual qualities of a prospective pastor than to his worldly qualifications for getting results and making a good appearance. Others complain, in the words of one layman, that 'Not a new thought has been presented in that pulpit in twenty years.' There are ministers who cease to study as soon as they have accumulated stocks of sermons they can use over and over again as they drift about from place to place. Of these it is said that they find themselves sorely puzzled to understand why hearers have tired of their homilies, to discover themselves among those who are driven to 'burden their friends with complaints and excuses—often plausible but not often honest—and with requests for assistance in securing new charges.'

"Regrettable as all this is, it does not warrant excessive gloom. The committee has simply dressed old truth in new garments. The Epistles of St. Paul, the second and third chapters of Revelation, indicate that even in the earliest Christian times Churches and pastors had somewhat similar troubles. There are weak Churches and strong Churches, weak preachers and strong preachers today as there were in many previous ages.

"This, nevertheless, is a restless age and an impatient. There never was a time when laziness was in greater disesteem. Moreover, the pastor who today undertakes to lead a flock must be prepared to meet severe tests of a kind often spared to his predecessors in other centuries. The printing press and radio have brought to him greater mental competition as they have given to his hearers better measuring wands with which to ascertain for themselves how he ranks intellectually and culturally. He needs courage, an alert mind, sound judgment, sure moral and spiritual insight, if he intends to go into the pulpit Sunday after Sunday and invite the comparisons his congregation is bound to make. Theological seminaries training young men for the ministry will do well to impress this fact on their neophytes from the start."

The *Sun* might well have stressed also the fact that life was never so complex or so full of material interests, and it is doubtful if it ever required so much zeal and wisdom to "strike the spiritual note." All in all, the challenge of the hour is for the highest type of leadership. Never in all history was mediocrity so futile. Men with small gifts can still render a useful service, if their few gifts are thoroughly consecrated. *But even the most talented will fail today if they do not mean business and give to the greatest cause on earth the very best they have.*

Mr. Ellis Robert, Literary Editor of *The New Statesman*, is thus quoted by our London Correspondent:

"We do not need in the Church of England at the moment the quantities of good, patient, domesticated, sociable, busy clergymen that we have. We do not need 'good fellows', or men adept at bazaars, or men who are always to be found everywhere except in their study and in their Church. I do not mean that a vicar should be a 'religious.' He should mix; he should go regularly to the village gatherings. But we must somehow get back into the heads of the laity that a parson is *a man with a job*, not a man with fifty-nine hobbies. Competence at cricket or football, at chess or billiards, at gardening or fishing, are all very well; but these occupations are not a priest's business."

* * *

HONEST—BUT KIND

"Do preachers ever gain anything by speaking of their parishioners as a bunch of mutts and dumb-bells?" This is a query from a recent letter. Of course the writer of the letter knows the proper answer. Preachers, being human, are tempted like other men, and sometimes they give vent to their feelings. The epithets above quoted are hardly well chosen. Long ago prophets used different language, however, in charging the people with conduct worse than that of brute beasts. Read the first chapter of Isaiah if you doubt it: "The ox knoweth his owner, and the ass his master's crib; but *Israel doth not know, my people doth not consider.*" If a preacher said that of his thoughtless and indifferent people today, especially of his official board, it is difficult to prophesy what might happen.

However, we agree that it is not pleasant as a rule to hear spiritual leaders "run down" the folks they are presumed to lead. Too often it is merely an alibi for their own failure to make good. A man who trusts, respects and expects much from his people is far more likely to get fruitful results than one who has no confidence in them. And if he is ever guilty of despising and belittling them, his usefulness is surely at an end. There is no little point in "the retort discourteous" as given in a story about the late Tim Healy, reported in the *London Times*. It seems that Sir George Bartley, once a Conservative member of Parliament, cried in the course of a speech: "I represent a very dense constituency." Quick as a flash Mr. Healy observed: "*A clear case of natural selection.*"

True, the preacher as a prophet of God is summoned to be honest; he is also required to be kind—speaking the truth in love.

* * *

THIS SHOULD BE MAINTAINED

Doubtless many good people were surprised to hear the recent announcement over the radio by Dr. S. Parkes Cadman that, without further financial support from the Church public, it will be necessary to discontinue his Sunday afternoon radio hour. Inquiry shows that while the services of the National Broadcasting Company are freely given for this hook-up of 46 stations—coast to coast, continental Europe, and the seven seas—and although Dr. Cadman accepts not one dollar of compensation for his splendid services, the musical programs, the huge correspondence and expenses incidental to the supervision and arrangement of the weekly broadcasts amounts to about \$18,000 annually. This seems like a mere pittance when we are told that at commercial rates Dr. Cadman's hour and other Protestant services over the N. B. C. would entail the expenditure of over \$830,000 a year. So accustomed have the American people become to receiving fine programs over the air without expense, that it is often surprising to learn how much these programs cost. But what a pity it would be if an hour of inspiration and edification like the one here referred to would have to be abandoned, and another hour of the Lord's Day given over to the advertisement of some washing machine, shoe polish, or even of cigarettes. We cannot but feel that many who have profited by the preaching of Dr. Cadman, and by his remarkably clear, eloquent and sensible answers to questions which has been so valuable a part of his hour, will be glad to send contributions

to help carry on, once these facts are called to the attention of the Church public. The treasurer is Mr. Charles H. Tuttle, 71 W. Twenty-third St., New York.

When such a loss is threatened, will not the friends of religion deem it a privilege to maintain an hour which has truly become a national institution and the discontinuance of which could not but be regarded as evidence of a lessened interest in spiritual values?

* * *

A POOR IMITATION

Our friend Rev. Dr. Carl E. Grammer, the brilliant rector of St. Stephen's, Philadelphia, makes a timely appeal to his parishioners to avoid the shallow latitudinarianism or pseudo-broadmindedness which is one of the chief perils of those who profess to be the worth-while "liberals" of our generation. He states the problem trenchantly in these terms:

"It is one thing to be large-minded and tolerant, and quite another to be an indifferentist. Dr. David Wood was a splendid example of a large-minded person musically. He was able to derive pleasure from very modest performances. He had the gift of fixing his attention upon merits and making allowance for imperfections. In this he was markedly superior to another musical friend of mine, who was so keenly alive to mistakes, that he could not bear anything else. I think that he was really proud of this sensitiveness. He had so cultivated it that he confessed that it was really doubtful whether music was a source of pleasure to him. Dr. Wood had nothing of that temper. At the same time Dr. Wood was not an indifferentist. When he was training a choir, he would say, 'One of the tenors is off the key.' 'Some one is flattening over there,' and so on. He knew the difference between discord and harmony.

"The same distinction holds good in the moral realm. There are censorious people, who only see faults and errors, and become embittered themselves and embitter others by their constant fault-finding. There are also the well-balanced and generous-minded people who keep things in their due proportion. And there are the moral-indifferentists who are as oblivious of immoralities as tone-deaf people are of discords or notes off the key. There is, however, this striking difference between the two cases. The people who have no ear for music, confess their limitation and accept the judgments of those who have an ear for music. But the people who are morally-blind, to whom moral distinctions are imperceptible unless the cases are of the most extreme type, are proud of their lack of discrimination and call it broad-mindedness. The name is, however, a misnomer. It is really moral obtuseness, or dullness. People who cannot recognize deceit unless it is as gross as a forgery, or stealing unless it takes the form of burglary, or sexual immorality unless it is a case of incest, are not broad-minded; they are morally stupid.

"Christians ought, 'by reason of use, to have their senses exercised to discern both good and evil.' It is not necessary to rush to moral indifferentism to avoid the extreme of censoriousness. There is a great deal of cheap cynicism and shallow worldliness that is trying to win approval by posing as broadmindedness and liberality. *It is a poor imitation.* True broadmindedness appreciates moral distinctions. The narrowest of narrow people are those who see nothing in the world calling for reform and who, like deaf men amid fearful discords, think that everything is harmonious."

* * *

OUR REPRESENTATIVES ABROAD

A bulletin issued by the Cumulative Digest of International Law and Relations gives a list of American missionaries in foreign lands. The Reformed Church in the United States is credited with 11 missionaries in China, 29 in Japan, and 4 in Mesopotamia; a total of 44. The Reformed Church in America (one-third as large as our denomination) is credited with 44 in Arabia, 51 in China, 63 in India, 34 in Japan, and 5 in Mesopotamia; a total of 197.

The list, of course, does not include missionaries now on furlough or native workers, but assuredly our list seems

lamentably small when compared with some of the Churches numerically much smaller than our own. Think, for instance, of the Latter-Day Saints (Mormons) which are credited with a total of 836 missionaries; 13 in the Argentinnes, 32 in Australia, 12 in Czechoslovakia, 48 in Denmark, 70 in France, 139 in Germany, 187 in Great Britain, 47 in Holland, 27 in New Zealand, 22 in Norway, 7 in Rhodesia, 42 in Sweden, 147 in Switzerland, 14 in Tahiti, 12 in Tunga, and 17 in the Union of South Africa. This looks like the real thing in missionary zeal.

The Presbyterians are credited with the largest number of missionaries, 1,224, and the Latter-Day Saints come second. Other denominations which rank next in number are Methodist Episcopal, 822; Congregational, 615; Roman Catholic, 541; Baptist, 531; Lutheran, 462; Methodist Episcopal South, 437; Southern Baptist, 321; and Protestant-Episcopal, 271. And yet we have folks in our Church who seem to think we are doing too much for the cause of Christ in other lands.

* * *

DIMINISHING GAINS

Churches in the United States made a net gain in membership during 1930 of 88,350, according to Dr. G. L. Keiffer, Church Statistician of the *Christian Herald*. Although this is not the smallest gain on record, it must stand comparison with the gain of 242,748 in 1929 and of more than a million in 1928.

We may well share in raising the question, are the Churches actually gaining or losing ground? If you analyze by denominations the figures given, the smallness of last year's increase is made to seem still more significant. For the first time in a century the Methodists showed a decline in membership in 1929, and now in 1930 they suffer a further net loss of 43,211. The Presbyterians also fell off 22,763 and the Disciples of Christ 18,567. As a matter of fact, Dr. Keiffer's figures show that the Baptists gained 74,706 and the Lutherans 56,180, a total gain for these two denominations of 130,886—or 42,536 more than the total net gain of all the denominations. Moderate gains were also made by the Roman Catholics, 7,526, and the Protestant Episcopalians, 16,532.

Various causes are assigned for the small increase in membership. We agree with the manager of a commercial enterprise who says that the "rate of growth should be much larger, especially in times like these, when the faith and hope of religion alone can provide the answer to many of the perplexing problems of modern life. Perhaps the answer lies in the fact that few Churches have any definite plan to bring new members into their congregations." Dr. Keiffer himself says that "the reason and the remedy can be found in part in an analysis of the message that the Churches are proclaiming to the world. An age of doubt and questioning, of depression and lawlessness, demands from the pulpits of the land such clear, ringing statements as these: 'It is written in the Word of God,' 'Despise ye not the Church of God,' etc. Religious education of the youth of America is a crying need. If there is a poverty of religion in the universities and schools of education, as is sometimes alleged, with its pseudo-science, atheism and the like, the situation needs a searching analysis by the Churches and a summary remedy. University pastors must be supplied, and work among the students carried on by various Church Boards of Education, is to be commended and should be emphasized."

A few encouraging signs are also noted as follows: 1. No decrease in the number of new Churches; 2. A gain in the number of ministers; 3. The ratio of Church members to total population has shown a steady gain for a century—in 1830 there were ten Church members for every 75 people; in 1930 there were ten Church members for every 25 people.

* * *

THE PARABLE OF THE CHURCH ARGUMENT

As I passed along the busy street, I heard two men arguing vehemently about Fundamentalism and Modernism in religion. They showed very little Christianity in their attitude toward each other.

But this is nothing new. They belonged to some sect or Church which is subject to such infant diseases as Fundamental mumps or Modernistic measles. Their Church was not over two hundred years old—a matter of seven generations—an infant indeed!

And I considered how the Reformed Church—the mother of so many Churches—has gone through all these infant diseases centuries ago. Time, indeed, is the healer of all ills. After a period of fifteen or more generations the Reformed Church is no more subject to such disorders. The Synod at Dortrecht in 1618, when the Church was a very lusty infant, decided the matter of Fundamentalism and Modernism forever, although not to the satisfaction of some; yet, mellowed by the passage of centuries, the Church has long since learned to be tolerant. Other adolescent diseases have likewise been successfully weathered by the Church. Today this pioneer Protestant Church moves on in its stately course, brushing aside such minor matters with reminiscent amusement. How the Sage pities those who, in their youthful inexperience, continue to make a mountain out of a mole hill.

—Safed, Jr.

* * *

The Parables of Peto the Penman

THE PARABLE OF THE BIG APPETITE

Samantha has sons four, and there be sons and daughters of sons, and they are mostly babies. They are fed on sched-

ule as to time, and on formulas as to amount and kind, and it is all most interesting, as compared with the way that we ate mashed potatoes and sausage before we were two years of age, and lived to tell about it. But that is another story.

When meal time comes for these little mites of humanity, grandfather stands at a safe distance and watches the proceedings. They are enlightening. The mouths become prominent and persistent, just like the open mouths of the fledglings in the bird's nest when the mother bird approaches with a tid-bit—for birds. And what appetites these Kidlets do have! Six oz., eight oz. vanish as if by magic, and still the mouths open and close when the last spoonful has disappeared. We are inclined to call them gourmandizers, but we catch ourselves just in time to place a figurative hand o'er our own mouth. For are we ever satisfied with what we have or that which we receive, either as stipend, or perquisite, or a gift? We never saw a horse leech, and are not acquainted with her daughters, but we do know a great lot of persons who are forever shouting for More, More, MORE! Our neighbor wants a Million; and we despise him not because he demands so much, but the rather because we'd like the same identical Million. There's no use in your insisting that you would be satisfied with very little. There simply "ain't no sich animal" that is satisfied with a moiety or a modicum of this world's store of things. Watch the little Shaver being spoon-fed, or clutching his bottle like grim death, and say to yourself, "That's Me!" Which may not be good grammar, but is an axiomatic truth. What appetites we grown people do have: we are never satisfied. There is an animal that Darwin never suggested as a possible ancestor of man. If we came up by that route, is there a possibility that he is man's four-legged cousin in the scheme of evolution?

The Necessity and Danger of Humanizing the Gospel

PRESIDENT GEORGE W. RICHARDS, D.D., LL.D.

The gospel must always be adjusted to the conditions of men to whom it is proclaimed. In the words of Herder it "must be humanized." This requires a statement of it in the language of the time with its diverse literary forms; an application of it to the specific needs and problems of individuals, groups, tribes, and nations—to the spiritual, social, intellectual, and moral needs. The generic gospel thus becomes specific, personal, colored with the fauna and flora of the land.

Its first adjustment is found in the Old and New Testaments in distinctive racial and national forms. Through a long period of time God spoke "unto the Fathers," spoke "in the prophets by diverse portions and in diverse manners." He spoke in the tongue of the Hebrew people "unto their condition" in Egypt, in Palestine, in Babylon, in all the joys and sorrows, victories and defeats, of life. He spoke "at the end of these days unto us in His Son." We have the record of His words and deeds in the Greek language. Through local and temporal conditions He spoke to men everywhere and of all time.

1. Adjustment of the gospel is always made at the cost of its limitation. The gospel is veiled as soon as it is proclaimed in words—for words half conceal and half reveal the truth within. It becomes the task of men of the Spirit to discern the eternal gospel in its temporal setting; to separate the form from the content and to apply the old message to new conditions. The evangelist must have a message of God; must hear God through His word and hear Him speak with an authority akin to that with which Amos spoke when he heard Jehovah.

While the adjustment of the gospel to the culture of an age is a perpetual necessity, it is at the same time a serious danger. Men of good intentions have harmon-

GOD'S PERSONALITY

I have seen God
In clay and clod,
From which He weaves the leaves of
trees,
Whose shadows pass across the grass
Where He has trod;

Have seen His face
In beauty's grace,
Each day have heard His song in
bird;
Have seen in spring each growing
thing
In His embrace.

Behold our God!
With star-lit rod
He sways the sun till day is done;
With moon at night gives gentle
light
To pregnant sod.

Divinity
Breathes breath in me,
Links love to life in home and wife;
In mother's kiss and loved one's
bliss
God's heart I see!

D. H. Cook.

ized gospel, philosophy, and science until there was no good news left in the gospel. Then it is like salt that has lost its savor, like a candle hid under a bushel. Here is the tragedy of Christianity, that it must constantly be adjusted and through adjustment it is constantly modified even to the point of perversion. In other words, it is easier to humanize Christianity than it is

to Christianize humanity. From the beginning the gospel was adjusted to Jewish, Greek, and Roman thought and life. The modern man also has adjusted it to modern conditions.

2. One finds numerous instances when the "gospel," which is to be believed by the common man, was transformed into a theology which is to be understood by the philosophic mind. The Chalcedonian Creed (451 A. D.) furnishes clear proof of the wide departure of the Church of the Fifth Century in its phraseology from the simplicity of the Sermon on the Mount and the teaching of Jesus. The following quotations serve to illustrate the point at issue: "We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son . . . consubstantial with the Father according to the Godhead and consubstantial with us according to the manhood . . . One and the same Christ . . . to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably."

This may all be true and it doubtless helped the Greek Christians to maintain their faith in the mystery of Christ's person. But Jesus and Peter never thought in terms of two natures which were "inconfusedly, unchangeably, indivisibly, inseparably" united. These are metaphysical ideas which were borrowed from Greek philosophy and were used to support the gospel but they are not a part of the gospel nor are they absolutely necessary to its perpetuity and its efficacy. They may become a serious handicap to it. The modern man is justified in protesting against the fusion of glad tidings with an incomprehensible metaphysic and the identification of the two. He has a right to ask for a return to the simplicity of the original gospel; and, if a metaphysic is necessary, to re-

quest that it conform to the thought and language of his time.

3. An equally dangerous modification of gospel is made when men adjust it to political, economic, or scientific needs of the age. The former Emperor William II addressed the Prussian soldiers in these words: "He who is not a brave Christian is not a brave man and not a Prussian soldier, and in no circumstances can he fulfill that which the Prussian army expects of a soldier. . . . Your duty is not easy; it requires of you self-discipline and self-denial—the two highest qualities of a Christian; further, unconditional surrender and subordination to the will of your superiors."

The Emperor said what each Christian nation said to its soldiers in substance, if not in the same words. The gospel is made a means to an end that is contrary to its purpose. What can be more contradictory in principle and practice than an army of men trained to kill and the purposes and motives of the Kingdom of God! The one is headed by Mars and the other by Christ. The two cannot march under one banner nor fight with the same weapons. The one bears the sword; the other the cross. The one is of this world; the other of the world to come. They must either separate, or one must be submerged in the other.

The Churches, at the time the Emperor spoke, raised no protest; they heard his words in silence. They changed their minds in the wake of the horrors of war; we hope the change will be permanent even if the memories of war grow dim.

A "brave Christian" must be a "brave man" but he cannot be a good soldier, for a soldier is compelled to do what a Christian is not in any circumstances allowed to do. When put to the test a Christian ought to be ready to die before he will kill. A soldier must be ready to kill before he will die. To be a brave soldier one must cease to be a true Christian; to be a true Christian one must cease to be a brave soldier. The Christian's behavior for centuries toward war is a perfect illustration of the way Christianity is perverted when it is brought into the service of the state—perverted without thought of doing so.

4. The needs of the Church are no less alluring and seductive for the compromise of the Christian message with secular methods. How often has the giving of money for the work of the Church been made "the acid test" of Christian faith and love! Men, with deep devotion to the cause and in all sincerity, have raised questionable standards of loyal discipleship. I have heard a well-groomed prosperous Christian business man plead for an hour with an audience of good and honest laymen to increase their benevolent offerings to the Church. He argued from his own experience. He pledged himself in years past to support a foreign missionary

out of his annual income. What was the result? His income began to grow by leaps and bounds and he provided for more missionaries. Truly God blessed the cheerful giver. His wealth is counted by hundreds of thousands, perchance, millions—and his missionaries are working hard for the salvation of men. Freely give and freely you will receive.

Another leader of laymen expounded the social gospel for an hour and a half to ministers and laymen crowded in a large Church. He told us, how, in his early manhood, he ventured into the gold fields, made a lucky strike, accumulated enough nuggets to support himself and wife in luxury for the remainder of his days; and now he resolved to go forth and preach the benefits of the social gospel without which the state cannot prosper and the Church cannot truly function. Some day an historian will speak of the acute Americanization of Christianity, as Harnack has written of the "acute Hellenization of Christianity." Jews, Greeks, Romans, Englishmen, Americans will make out of the gospel what is most congenial to their ruling spirit. "The gospel came, an ideal message into an unideal world and as in Shakespeare's figure, like the dyer's hand, it has been subdued to the stuff it worked on."

5. The experience of Tolstoi, an outstanding modern man, illustrates an almost universal process through which Christianity has passed during the last century. In a conversation with Count Leo Tolstoi, October 2, 1907, he said: "Earlier I did not trust myself to correct Christ, Confucius, or Buddha; but now I consider myself duty bound to improve on them here and there, since they have lived from two to three thousand years before my time." Tolstoi was not animated by base motives; he attempted to do what men in one way or another have always done and what one must do with the gospel of God, providing he does not pervert it when he corrects and applies it. The Great Inquisitor in Dostoyevsky's "The Brothers Karamazov" said to the mysterious heavenly visitor in the dungeon of Seville: "We have corrected Thy word and have founded it upon miracle, mystery and authority." The correction was made in the interest of men's welfare, for whom Jesus lived and died; for He presumably erred in the choice of method to accomplish His purpose; and the Great Inquisitor frankly tells him so and is convinced that the Roman Catholic Church is an improvement on the primitive ways of Jesus.

Tolstoi's correction of the gospel may have satisfied his head but it brought little comfort to his heart. He practically eliminated the Father of Jesus and Jesus' filial trust in His Father. That was one of the naive elements in the gospel which the cultured philosopher and poet of Russia felt himself called upon to correct. For faith in the providence of a Divine Father,

who will turn all things to the good of them that love Him, he substituted belief in an immanent law of progress based upon a sort of idealistic monism. One of his guests asked him: "Do you believe that humanity progresses toward the good?" "Yes, quite surely," he replied. "Do you believe in predetermination?" Tolstoi answered: "No, not in predetermination but that the law of the good is an eternal law. To believe that a Pobjedonoszew (the Upper Procurator in the Holy Synod) can change the progress of men would be as absurd as the notion that a duck could stop the flow of the Niagara."

But Tolstoi's law of progress brought him no comfort when he faced poverty and misery in Moscow. In the winter of 1882 in the month of January, he took part in taking the census of the city. He saw the slums at close range; not only were his eyes opened but his heart was pierced. At the end of the day he met a friend; "he began to complain, to weep, and to clench his fist." He cried, sobbing: "So one can not live. This must not be! This must not be!" He fell into deep despair and out of travail the book, "What Shall I Do?" was born (1884-1886).

Tolstoi was converted to a sense of the wretchedness and the social sins of man—but he had no gospel; not the vision of the prophet, the glad tidings of the Christ, the message of the apostle. He found cold comfort in the law of progress! "Inexorable progress!" cries Amatole France, "it has given us a people of engineers that has neither passion, nor poetry, nor love." The rest of Tolstoi's life was a tragedy from which there was no deliverance. Hamlet-like he hesitated between his duty as a man and his love as a husband and father. The world knows the compromise, which finally drove him, a broken old man—one of the saddest pictures of the modern world—into the darkness of the night from his home, his wife and children into a hut in the open fields, there to close a life that men will never forget as long as time shall last. When he died, November 10, 1910, in the early morning, he wept for the unhappy people of the world and cried: "There are on earth millions of people who are suffering; why do you busy yourself with me?" He died without the vision of Paul, who was no less devoted to the welfare of humanity and through his life made personal sacrifices even greater than the Russian count—but who died in hope, triumphant in faith that his labor was not in vain in the Lord. For he was co-laborer with his Father who worketh out His designs of love in men far beyond the reach of our comprehension. This is the comfort of the gospel when one has accepted, and has devoted his life to, the task set by the gospel. "There is nothing in science or history which invalidates either function of religion"—the comfort and the task of it.

Lancaster, Pa.

Christian Motherhood

By ABNER E. J. REESER

The second Sunday in the month of May has for some years been set apart to be observed as Mother's Day. To a large extent it has become a national custom. Surely this is a most worthy special day; and a commendable way to celebrate it, is to extend some special courtesy to one's mother, or in the event of her death, by doing some good deed in honor of her name. "Let her children rise up and call her blessed." Pro. 31:28. True instinct led to the selection of a white flower as a badge and symbol of that virtue which denotes motherhood and reveals its glory. Some one has said that "the sweetest word in the English language is Home, and the dearest word is Mother." The home is her throne, be it a cottage or mansion.

Think of Mother, and you think of home.

To many a youth and maiden a thousand miles or more away from home, the name of Mother has the virtue of religion, pure and undefiled, and enshrined in a living personality. Everything, for most of us, that is sweet, beautiful and lovely, clusters about that name. Mother and Home are tenderest notes on the keyboard of the human heart. The Home is the greatest throne of power in the world, and is the center of humanity. As a boy walks out upon the lawn of his home and, looking what way he will, sees the sky centering around his home, he comes to the conclusion that his home is the center of the world. The Home is not only the center point of the world, but the bedrock on

which civilization rests. Civilization is another name for the Kingdom on earth. We mean the reality of that life in which men live according to the Golden Rule and treat each other as brothers. In this condition, war will be no more, competition will give way to co-operation, and all men will be studying the lesson of loving one another.

Radiating from the Home, the influence of the Mother permeates every grade of society. Wherever a human being goes, there goes the influence of the Mother. Great is the influence of the teacher, moulding as he does the character of the child in its earlier years. But long before the teacher began to influence the child, the Mother was shaping its destiny, and

her influence can never be wiped out. The greatest letters, measured by their influence, were written by Mother hands. No wonder the lad from the country said that he had found three things in his Mother's letters: "Money, love and tears." A Mother whose name has passed into history, once wrote to her son, saying: "If you could see me taking your picture, and then after a while, taking it up again, and with tears in my eyes, calling you my beloved son, you would comprehend what it costs me sometimes, to use the language of authority and even to occasion you moments of pain."

"Mothers are the gardeners of the race. Sweeter than music, gentler than the carresses of the south wind, more intimate and constant than a father, beyond all influences, is the influence of the Mother who is ready to sacrifice every comfort for our convenience, and surrender every pleasure

for our enjoyment. There is no influence today like the influence of a Christian Mother. To teach a child to love the truth, to love purity and hate vice, is greater than inventing a flying machine. Emerson said: 'Men are what their mothers make them.' A writer of children's stories says: 'Most all beautiful things in life come by twos or threes, by dozens and hundreds. Plenty of roses, stars, sunsets, brothers and sisters and cousins—but only one Mother in all the wide world!'"

Have we obeyed the injunction, "Despise not thy mother when she is old?" Isaiah told us a simple sentiment when he said, "For as one whom his mother comforteth, so will I comfort you." No message for Mother's Day can compare with the matchless story of Mary, the mother of our Lord. Her character is distinctly portrayed. She became supreme among all the mothers of

the race, because of the blessed personal experience we have come to associate with the thought of motherhood. Never was known a faith more pure or more triumphant than hers. Through her was fulfilled the redeeming purposes and will of God. "Blessed is she that hath believed." Through faith she became most blessed among all the women of the world.

To the mothers, we offer this tribute of reverence and love, as a feeble expression of our appreciation of Motherhood and the sacredness of the Mother tie:

"Oh, the hallowed name of mother,
How we hush it o'er and o'er,
While we're drifting on life's ocean,
Drifting toward the golden shore.
In the Christian's home in glory,
Out across death's silent goal—
We shall meet her—we shall greet her,
In the homeland of the soul."

Modern Christianity's Prodigals

A Sequel

By DR. E. G. HOMRIGHAUSEN

(Continued from Last Week)

II.

Another fact about these two sons was that their chief problem was not one of the mind, but of the will. But they would not see it! The one saw it and was made a new man. The possibility was at hand for the other. Their prodigality was due not to lack of mental illumination, although that enters, but it was due to the lack of a broken, a redirected, a purified, a rectified, an integrated will! That has always been central in Christianity. It is basically a social relation to the "Other" and to others. The liberal has so often thrown this fundamental idea of regeneration overboard. He has been trained so long on the Bushnellian idea that human beings are naturally Christian and should so be taught from childhood. His whole evolutionary idea has made him rest too much on the Leibnitzian idea that this world is the best possible world and hence evil is not so much a guilt as it is a fault or weakness, an evolutionary vestige to be sloughed off. He thinks of conversion as possible but never as necessary. The liberal's whole attitude is so Pollyanna-like, it fails to come to grips with the fundamental dualism in life which all of us feel. There is not only a "not-yet" feeling in our relation to God, but there is a "no-more" relation. There is a sense of guilt for a relation broken off, guilt towards God, as the history of sacrifice witnesses to. We are seeing today the serious consequences of such silly anthropocentric optimism in our social trends, which are towards disintegration. History proves it as well. Paul's letter to the Romans also expresses it, and our individual experience corroborates. There is in man a real disintegrating power which resides in the will. Men like Nietzsche, Schopenhauer, Dostoevski and Buddha are not to be thrust aside as fanatics. Besides, the New Testament has an unmistakable eschatological note which cannot be denied. It is a crisis, a contradiction which life faces, a fundamental antithesis! The liberal, with all his keenness of social analysis, has not been able thus far to convert unsocial and ungodly wills. He has not related this tendency of man to a large enough God! On the other hand, the orthodox have in some cases succumbed to the modern optimistic temper; but even where they have not, their whole technique for regeneration is so mechanical, impersonal and antiquated that it will never be able to cope with the folks living in our modern world. The will of man must be made the Father's; it must die that it might live and function in its highest capacity. Christianity today

WAITING MOTHERS

All over the world
Mothers wait for their children
To come home—
Their children who have gone away
Into the world.
If those children walk in sorrow,
Or if they walk in sin,
Even though they walk in forgetfulness
Of the loving heart,
They are to their mothers
Only as little children
Wandering in the dark.

Some mothers sit with folded hands
And wait . . . and wait . . .
Others knit with skillful fingers
Or work with busy preoccupation—
But in the evening,
When lamps are lighted,
Mothers all over the world
Go to their doors
And peer anxiously
Into the darkness.

All over the world
There are mothers waiting . . .
Waiting for their children
To come home.

Anne Zuker.

III.

Some one will ask, "Have our younger prodigals returned as the one in the parable returned?" Another will ask, "Is the situation really as bad as that? Are we in the pig-sty?" If you have read some of the modern literature you will find the realists have reached the state of piggish paganism. Life is a joke, or some such thing; it has no meaning! No, they have not returned as yet. But they are about as far as they can go. As for the intellectual leaders, one is interested to find that they desire to be saved from the impasse into which intellectualism has led them. Their sterility is in most cases realized; but they do not know, and sometimes do not want to know, the way out. One of them wrote me recently saying that skeptics in conversation usually end upon a note of despair in the hope that someone might turn to destroy their taskmaster. He writes, "All the liberal seminaries share in the ill. . . . The intelligentsia are really crying out to be delivered from themselves. There is a way over our impasses. Some day the temperature will change! The Sun of the Spirit will rise. And the ice will break and go out thunderously." They grope for the magic word or work. They want the way, but how?? But their words will never lead them out; that rests upon the act of will! They could get out, if they wanted to pay the price. I suppose we would be surprised to know the actual number of students upon our campuses who are really agnostics and skeptics at heart. Religion does not mean anything to them; and if it does, it is associated with the "muckers", the "Christers"! Some of them occasionally commit suicide, while many others do the same thing in a different way,—through Epicurean living. Recently after a chapel service in one of the Indiana Colleges I had some interested students remain. After I had expressed to them the reason for my triumphant faith, a skeptical young girl turned to me and with a daring wistfulness that revealed a longing desire to possess a faith, asked, "Do you really believe that?" How she wanted God! I answered, "Yes; do you think I am a fool?"

Recently the question has been asked, "Can Religion Recapture the Campus?" I say, "Yes!" But what kind of a religion? Not the old-fashioned routine Bible courses, good in their way. Snap courses! Nor the newer courses where religion is diluted into a sociology and might just as well be included in the department of English literature, or History, or Sociology. No wonder religion means nothing to stu-

is impotent in its social strategy primarily because of its failure to stick to its business of regenerating men's souls and redirecting their wills, their motives. We have been saturated with a silly false monism, stimulated by an evolutionary doctrine of guaranteed progress in morals, which has been accentuated by physical prosperity, so that we fail to see the crisis of man's will over against the Father's. We fail to recognize that external moralism and respectability even at its least is not the ethics of the Kingdom. It is no wonder that men in these days have confused the coming of the Kingdom with the advent of bathtubs, railroads, physical comforts, and confused it with a Soviet, Platonic or Socialistic Utopia. No,—we have to change men's motives rather than men's environment. The Greek idea of salvation by mere mental illumination does not touch the heart of our problem. It is the will of man that must be redirected, yes crucified with Christ, that it might be raised of God. This requires a new emergence of the Father concept, which will create a modern sense of sin.

dents! How can it when it is studied from a spectator's and not as a participant's standpoint? Religion on most campuses is a farce! It has been made such by our intellectualism, by dilution to the state of intellectual and moral respectability.

Not only are we approaching the impasse in intellectual circles, in literature, in the drama, on the state, etc., but it seems to me that there are some serious flaws appearing in our noble social and economic life. It is an indication of the natural trends of life when divorced from a vital contact with God. A young student told me the other day, "It must have been great to be alive in Nero's day, if you did not know what was coming!" And he implied that it was certainly bliss to be alive today, if one was ignorant of what might be coming in the social world. I hope that we may not have to suffer a captivity of some kind because of our prodigality. And the institutional Church is not going to be exempt, unless she can see the signs of the times and become the Family, the Sin-Bearer, The Cross-Bearer that her Founder meant her to be. Another one of these stages of helplessness may come upon us. And the Church will have to begin now to learn to suffer. Yes, we are nearing the pig-sty, which many have reached. But our grief is that so few are smiting their breasts, acknowledging

that they have sinned against the Father, and are turning their penitent feet and steps Home. Perhaps this irreligiosity has not progressed far enough for its worst effects to be felt. Why do men wait until the pig-sty is reached before they think of the Father?

IV.

But do we have a prodigal today like that elder brother? Yes, and right in the household of the Father! We have difficulty in seeing ourselves as others see us. But that brother is with us, and maybe in us. Jesus closed the parable with him outside the Father's plans and love, although he was inside the Father's House. Had Jesus closed the parable as we would consistently close it, He would not have restored the younger son until He had portrayed the elder's prodigality first. Then He would have prescribed the same restoring major operation for both. Both needed a reconstruction of the will, a sense of repentance, a new sense of dependence upon the Father, a recognition of the Fatherhood of their Father.

This elder brother rested his sonship upon formulas, plans, and institutions, external sonship instead of an inner sonship resting upon a son's filial relation to his Father. He rested his sonship upon external conformity, external moralism. His

cardinal sin is his failure to see that as a son of the Father he is bound to be a brother to his brother. He is a son too! He has a false sense of superiority.

The crucial issue of these modern sons, be they in the pig-sty of intellectual, scientific, social, economic prodigality, or in the field of ecclesiastical, dogmatic, moralistic, ritualistic prodigality, is whether they realize that they need to make some basic reconstructions in their attitude towards the Father,—or whether they will prove liabilities to the Father in the end. And the elder brother who claims to be a better son, claims to be closer to the Father, because he is in the Father's House, is liable to prove the greatest liability to the Father in His work. It would be an exception in history if he did not! I am inclined to think that it may be from among the younger sons of the far country and pig-sty that the Father may draw His sons as leaders in this revival that we are hoping to see emerge. At least they do not have to break through a crust of formality and tradition to see reality; they are down where reality is. They are feeling the coolness of the grave even now. The Church of the Living God will never disappear,—but we have a right to ask whether the Church of today is such a Church!

Indianapolis, Ind.

Serving Uncle Sam's Sailors

A Glimpse of the Activities of Chaplains of the United States Navy

It is not inappropriate to recall in connection with Mother's Day that, not counting the National Guard or reserve forces, there are hundreds of thousands of young men almost constantly away from home in the service of the government as members of the army and the navy. Practically 100,000 of such men, again not counting reserves, are officers or enlisted men in the navy of the United States, with some 20,000 more in the Marine Corps. They are out of touch with home life and, of course, with Church life. But, though the provision for their higher needs may be very inadequate, they are not entirely without some ministry, authorized by the government and furthered by the Christian Churches.

The latest figures are not available, but the total number of chaplains in the United States Navy remains rather constant—about 85 ministers of the gospel, giving themselves in service to about 85,000 enlisted men, not counting the officers and members of the Marine Corps. These chaplains represent the various Christian groups and, as a rule, about 15 of them are Presbyterians.

What do these chaplains do? Well, they conduct religious services on shore and at sea, according to their location; they encourage good reading; they deal with the personal problems of men and carry on an extensive correspondence for and with such men, they lead in many types of recreational activities, and often they edit a weekly paper which helps to keep men in touch with one another and copies of which may be sent to distant homes. In short, they try to do, within the limitations which are necessarily imposed by the government, practically everything which a pastor naturally undertakes to do and, as each chaplain has the care of approximately 1,000 men, he is apt to be kept busy.

As an illustration of the activities of a naval chaplain, there is at hand the personal report of Commander Thomas L. Kirkpatrick. Perhaps this particular report is not quite typical, for it happens that during the year 1930, Commander Kirkpatrick was stationed for half of his time at the naval training station at San Diego, Calif., where the average Sunday

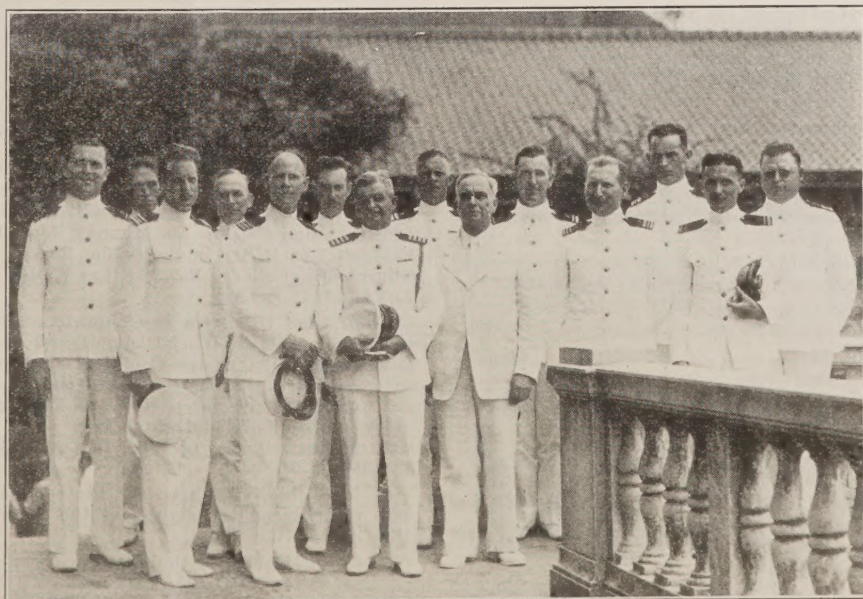
attendance was over 600—a much larger attendance than would be possible on a warship at sea. On such a vessel the average attendance at a Sunday morning service is apt to be only about 100.

Chaplain Kirkpatrick's report shows that he had conducted 79 religious services, with a total attendance of nearly 16,000 persons. Besides, there were civilian services and addresses, radio talks, Bible class sessions, marriages and funerals and over 700 letters written regarding the navy personnel. This one chaplain had the privilege of baptizing 59 persons during the year and welcoming 391 into the membership of the Christian Church.

Libraries are under his direction and he had to superintend the circulation of nearly 28,000 books—a service which must have demanded no little time. Effort was made to have all men who were sent to

sea introduced to the chaplains afloat and, on the other hand, there were efforts to cultivate Church ties for the men who remain ashore. Another of this chaplain's duties was to edit a weekly paper throughout the year—"The Hoist," at the Naval Training Station, and "Plane Talk," while serving as chaplain on the steamship Saratoga. Such papers are read not only by the ship personnel but are mailed to homes throughout the United States, reflecting the activities, interests and demands of the navy, thus helping to promote right living and to maintain ties with home.

In addition to such services the chaplains, of course, pay many visits to the brigs and the sick bays of the navy—nautical terms which correspond to words more familiar to readers on shore—jails and hospitals. Chaplains also serve as liaison officers for the Navy Relief Society and the



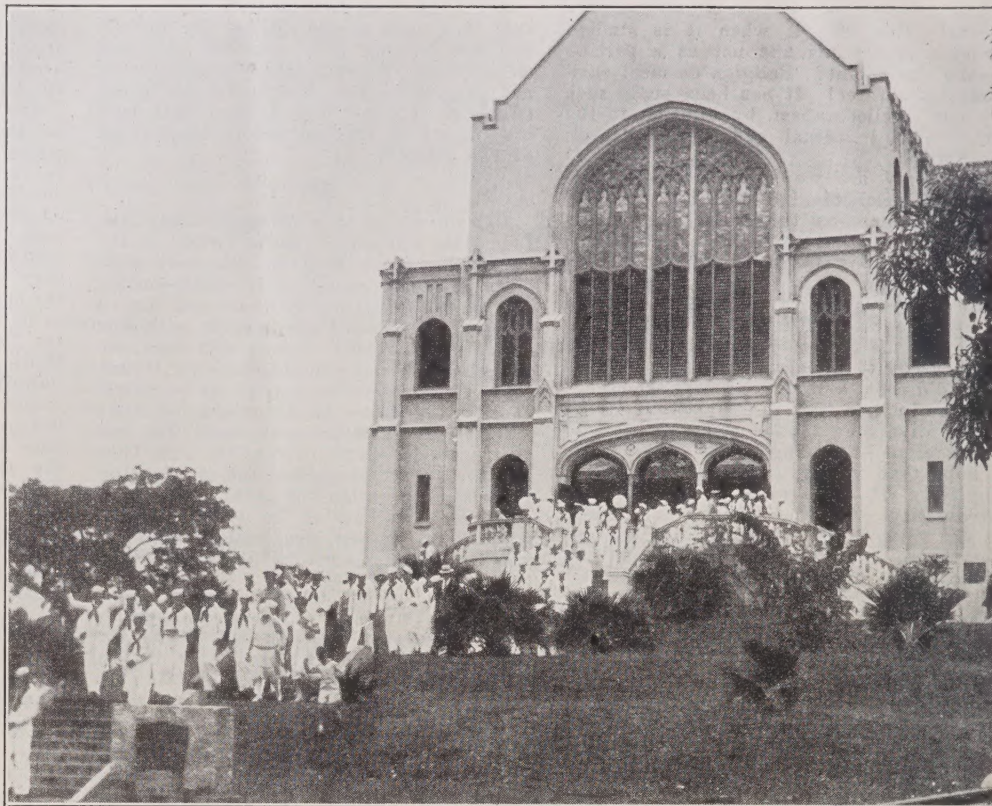
Cut by courtesy of The Presbyterian Advance.

CHAPLAINS CO-OPERATING IN THE PROTESTANT FLEET SERVICE
AT UNION CHURCH, BALBOA, CANAL ZONE, MARCH 22, 1931

American Red Cross and often have to handle funds which are used for various emergency purposes. They must also be ship's entertaining officers, thus developing the social and recreational life of the men.

When a number of vessels are gathered at one place it is often possible to have a largely-attended service on shore. Such was the case recently at Balboa in the Canal Zone, when about 500 enlisted men attended divine service in the Union Church. The group of chaplains shown in the picture below participated in that service. Thus by the co-operation of Church and State many a "wandering boy" who never knows just where he will be next month or next week, is not permitted to get out of touch with some representative of the higher and finer things of life, for which the Church stands.

The Presbyterian Advance.



Cut by courtesy of The Presbyterian Advance.

SAILORS LEAVING UNION CHURCH, BALBOA, CANAL ZONE, AFTER SERVICE

NEWS IN BRIEF

ANNOUNCEMENT

THEOLOGICAL SEMINARY, LANCASTER, PA.

The program for the One Hundred and Sixth Anniversary is as follows:

Sunday, May 3, 11 A. M.:

Baccalaureate Sermon by Prof. Oswin S. Frantz, D.D., in Santee Hall

Monday, May 4, 7.30 P. M.:

Meeting of the Board of Visitors

Tuesday, May 5, 8 P. M.:

Anniversary Sermon by the Rev. Hugh Thompson Kerr, D.D., Moderator of the Presbyterian Church, U. S. A.

Wednesday, May 6, 9 A. M.:

Meeting of the Board of Trustees
Meeting of the Historical Society

9.30 A. M.:

Inauguration of Professor-elect Nevin C. Harner

10.45 A. M.:

Meeting of the Alumni Association

11.30-12.30 A. M.:

Commencement Exercises

1 P. M.:

Alumni Luncheon

George W. Richards, President.

CLASSES MEETING IN MAY, 1931

May 4, 1931—Zion's, Hungarian, Whitting, Ind. (Magyar).

May 4, 1931—Northwest Ohio, Shelby, O. (First).

May 5, 1931—Chicago, Orangeville, Ill. (Grace).

May 5, 1931—Lincoln, Dawson, Neb. (Zion).

May 6, 1931—Eureka, Artas, S. D.

May 10, 1931—Zion's, Red Lion, Pa. (St. John's).

May 12, 1931—Kansas, St. Joseph, Mo. (First).

May 12, 1931—Indianapolis, Linton, Ind. (Saron).

May 12, 1931—Missouri, St. Joseph, Mo. (First).

May 14, 1931—Virginia, Edinburg, Va.

May 18, 1931—Maryland, Westminster, Md. (Baust Emmanuel).

May 21, 1931—North Carolina, Whitsette, N. C. (Brick Church).

May 27, 1931—Ursinus, Wheatland, Ia.

May 27, 1931—North Dakota, Streeter, N. D.

THE 185TH ANNUAL MEETING OF THE EASTERN SYNOD

The Eastern Synod of the Reformed Church in the United States will meet in 185th Annual Sessions on **Monday, May 11, 1931**, at 7.45 P. M., in the Salem Reformed Church, Harrisburg, Pa., the Rev. John N. LeVan, D.D., pastor.

The Synod will meet in General Convention. The attention of Charges and Consistories is called to the Constitutional provision requiring them to care for the necessary expenses of the pastor and delegate elder. The official delegates are:

1. Every minister enrolled in any of the 13 Classes of the Synod, and

2. The elder primarius or his secundus who represented the charge at the Annual Meeting of the Classis.

The Constitution of the Reformed Church requires that **DELEGATES BE PUNCTUAL IN ATTENDING THE SESSIONS** of the Judicatories to which they have been elected and that they **REMAIN UNTIL THE CLOSE OF THE SESSIONS.**

Announcement concerning hotel accommodations, entertainment and meals will be made by the pastor-loci, in a special communication sent to all pastors and elders primarii.

The enrollment clerk, the Rev. Homer Skyles May, will be in the vestibule of the Church 20 minutes before the opening of Synod and each session thereafter. The enrollment blanks for each delegate will be sent out in advance by mail. The annual Blue Book will be mailed, under special cover, on May 1. Representatives of Boards and Institutions will be heard in connection with the presentation of the

Is **YOUR** Mother a Reader
of the

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If not, why not place a year's
subscription in her name as a

Mother's Day Gift?

Many sons and daughters are
renewing subscriptions at this
time of the year, which were
started as Mother's Day gifts
in years gone by.

Why not share with these
loyal children, the joy and satisfaction
which has long been
theirs in the bestowal of this
worthy gift!

reports of the several Standing Committees dealing with their specific work.

By order of the Eastern Synod:

Lee M. Erdman, President,
J. Rauch Stein, Stated Clerk.
Phila., Pa., Apr. 10, 1931.

1931 SYNODICAL MEETINGS

Eastern Synod—May 11, 1931, Harrisburg, Pa. (Salem).

Pittsburgh Synod—May 18, 1931, Jeanette, Pa. (Grace).

CHANGE OF ADDRESS

Rev. L. Harrison Ludwig from 1618 West 14th St., to 1614 West 17th St., Sioux City, Iowa.

Rev. H. H. Wernecke from 1234 Huffman Ave., to 21 Seminary Ave., Dayton, Ohio.

We ask our subscribers to please be patient as we again are forced to hold back many news items due to lack of space.

The Rev. F. X. Aigner, of Lodi, Calif., died on April 8.

Another young preacher, Rev. and Mrs. Theo. J. Schneider, of McKeansburg, Pa., have announced the arrival of Robert William on Apr. 21.

The modern Church School addition to Shiloh Church, Danville, Pa., Rev. Clarke W. Heller, pastor, will be dedicated, it is expected, on May 17.

St. Paul's Church, Butler, Pa., Rev. Francis R. Casselman, pastor. An increase in average attendance from 217 for the first quarter of 1930 to 271 for the same period of this year is the record made by the Church School.

On Wednesday, April 22, Dr. William E. Lampe and Dr. Allen R. Bartholomew were guests at the luncheon and reception at the Bellevue Stratford Hotel, Philadelphia, given in honor of the Japanese Prince Takamatsu and Princess Kikuko, who are now touring this country.

Eden Charge, East Petersburg, Pa., Rev. Walter C. Pugh, pastor, had the largest attendance in many years for Easter Communion services. At Trinity Church, East Petersburg, 10 additions: 3 by reprofession, one by letter, and 6 by confirmation. Grace Church, Eden, received 3 by confirmation.

In the absence of Rev. Robert O'Boyle, who is recuperating in the home of his daughter at York, Pa., from a siege of sickness, Student James R. Stein, Jr., supplied the pulpit of St. John's Church, Philadelphia, on Sunday, Apr. 26.

The trustees of Catawba College have appointed Dr. J. C. Leonard, of Lexington, chairman of a committee looking to the securing of a president of this important institution to succeed the late Dr. Elmer R. Hoke. The trustees have entered upon the matter prayerfully, and they will greatly appreciate the assistance of the friends of the college.

Mrs. R. W. Herbster, treasurer of the W. M. S. of General Synod, has kindly sent the following contributions received for the salary of Miss Agnes Wolfe at Bowling Green Academy, Ky.: W. M. S. of Pittsburgh Synod, \$5; W. M. S. of Boalsburg Church, \$5; W. M. S. of Bellefonte Church, \$5; and G. M. G. of Beaver Springs, Pa., Church, \$10.

The prizes for the Essay and Poster Contest will be announced within the next few weeks. We are convinced that those who submitted material profited by their study. At the same time they enriched the cause of Stewardship, if not with original ideas at least with quite unique and classic expression of Stewardship conviction.

Trinity Church, Allentown, Pa., Dr. J. J. Schaeffer, pastor, had the largest attendance during Lent and Easter in the history of the congregation. Offerings, \$1,175: Current expenses \$600; Apportionment

\$565; other Benevolence \$10. 34 additions: 22 by confirmation; 10 by letter; 2 by reprofession. 518 out of 640 communed.

The Cedar Crest College Club of Philadelphia was entertained at a luncheon at "Mosebach's", 13th St. and Girard Ave., Philadelphia, on Apr. 5, as guests of Mrs. F. S. Kuntz, Mrs. Edwin Smiley, and Mrs. W. F. DeLong. 24 members and friends attended. Miss Madie Lee Walker, dean of the College, Dr. W. F. Curtis, Rev. F. S. Kuntz and Rev. G. W. Spotts were the guest speakers.

The final meeting of the Philadelphia Ministers' Conference will be held Monday, May 4, at 11 A. M. The speaker will be Rev. Ralph Holland, of Fort Washington, who will bring a message on "Kagawa," who is to visit America this summer. Meetings between May 4 and the first Monday in October will be subject to the call of the president.

The S. S. Class taught by Mrs. George Newman, of Hollidaysburg, Pa., does a very fine thing in sending a subscription to the "Messenger" for their teacher with the report, "Our class has been using the readings from the 'Messenger' for our monthly meetings and we find them very interesting." Here is a fine example for other classes to emulate.

Mr. and Mrs. C. L. C. Lampe, of Frederick, Md., enjoyed a quiet home celebration on April 26 of their 60th wedding anniversary. A large circle of children (including Dr. William E. Lampe, of Philadelphia), grandchildren, and great grandchildren rejoiced with them. Mr. Lampe has been a subscriber to the "Messenger" for these 60 years, and before that read it weekly in his mother's home.

Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, enjoyed an exceptionally good Lenten and Easter season. The number communing exceeded the largest Communion ever before by 17. The Young People presented the pageant "An Easter Mystery Play" under the direction of Mrs. Raubenhold on Easter evening to a crowded Church. The reception to the 19 new members was given by the congregation on the evening of Apr. 15.

Dr. Allen R. Bartholomew states that the figures quoted in our editorial columns in this issue about the number of missionaries from our Church now in the field are incorrectly reported in the "Digest" referred to. They should be as follows: In China, 23; In Japan, 37; in Mesopotamia, 8; a total of 68. This, we are glad to say, improves our showing, but does not materially alter the situation referred to.

St. Luke's, Lock Haven, Pa., Rev. William E. Harr, pastor, had 3 Communion services on Easter, 6.30 and 10.45 A. M., and 7.30 P. M. At the S. S. session a pageant of the Resurrection was presented, 635 in attendance. On Palm Sunday, 21 young people confirmed and 7 additions by letter and reprofession. Visiting ministers preached during Holy Week. On Good Friday evening the choir rendered a special musical program. Easter offering, \$1,200.

If Uncle Sam fails to deliver a copy of the "Messenger," we are always glad when our good readers write in and inform us, and if it is possible we always supply an extra copy. One of our good friends, Mrs. D. N. Bricker, of Wilkinsburg, who has been a regular subscriber for a great many years, kindly writes: "I cannot get along without the 'Messenger' and missed it so much last week when I failed to receive my copy." We are always glad for such friends.

Mrs. Hannah (Krauss) German, aged 86 years, 4 months, and 27 days, fell asleep at her home at Souderton, Pa., on Easter Sunday. Mrs. Gehman was a member of Zwingli Church, Souderton, for about 25 years, and a member of Reformed congregations for a continuous period of 70 years. She was confirmed at Zion Church, Allentown, Pa. She is survived by one daughter,

WASHINGTON, D. C.

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ter, Mrs. Kate Nace, Souderton, and one son, Harry A. Gehman, of Bethlehem.

In St. Paul's Church, Meadville, Pa., Rev. B. H. Holtkamp, pastor, Lenten and Holy Week services were well attended. On Palm Sunday 13 children confirmed and 17 adults received. This congregation took part in the Union 3-hour Good Friday service held at the Congregational Church. Easter Communion attendance was the largest in the history of the congregation. Easter eggs and cookies gathered by the scholars of the Church School were taken to the Crawford County Home on Easter.

St. Paul's Church, Roanoke, Va., Rev. J. W. Huffman, pastor. Lent, Holy Week and Easter services were well attended. Offerings: \$215—for Benevolence, \$160; current expenses, \$55. The pastor has recently resigned to accept the call of the Clearspring Charge, Clearspring, Md., and will assume his duties there June 1. The chairman of the pulpit supply committee is Dr. Daniel E. Remsbert, 607 Maiden Lane, Virginia Heights, Roanoke, Va. Anyone interested may direct correspondence to him.

The spring Communions in the 3 congregations of Wentz's Charge, Worcester, Pa., Rev. G. W. Hartman, pastor, were all largely attended. Communion in Christ Church, Mainland, was the largest in the history of the congregation. Wentz's Church, additions 16; Christ Church, additions 5. Total offerings in the charge, \$754. Wentz's congregational purposes, \$122, Benevolence \$225; Christ congregational purposes, \$124, Benevolence \$215; Grace congregational purposes \$8, Benevolence \$60.

Revs. Daniel E. Schaeffer, of Emaus, Pa., and L. G. Beers, of Macungie, Pa., came with the members of their confirmation classes, 23 in number, for an inspection visit to the Schaff Building, Thursday morning the 23rd. We were delighted to meet both pastors and the fine group of young men and women who came with them. Such visits as these should surely prove helpful to the members of the several Boards, who were favored by their visit. Helpful also to the young people who thus see and know their Church Boards, as they could know them in no other way. Welcome, friends, come again!

Easter Communion at Keller's Church. Rev. Charles B. Weaver, pastor, held Apr. 12. The Church auditorium was so crowded that chairs had to be supplied. 214 out of a membership of 267 communed. This included the class of 11 catechumens recently confirmed. Pastor Weaver is convalescing at the Sellersville Hospital. In his absence the Communion service was conducted by Dr. J. Rauch Stein, of Philadelphia. The W. M. S. entertained the Missionary Society of Tohickon Classis in its Church Apr. 25, when the Annual Classical meeting was held.

DuBois, Pa., Charge. Services were con-

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H. P. BERGER : : Lebanon, Pa.

ducted by Rev. W. J. Muir, of Scottdale, Pa., during Passion Week and on Palm and Easter Sundays, and were largely attended, except the Communion service at Luthersburg, due to the almost impassable condition of the country roads at that time. The Joint Consistory upon learning that Mr. Muir was available and that his services were eminently satisfactory challenged him by unanimous vote to continue indefinitely as regular supply. He has accepted the challenge and is now located at 404 Knarr St., DuBois. On Apr. 26 the Cause of Ministerial Relief was presented by Dr. Meminger, secretary of the Board.

Prince Takamatsu has won the admiration of American citizens, who stand squarely on law and order observance, by refusing to yield to his prerogative in carrying liquors into the United States on his entourage. He so respects our laws that he yields to their restrictions. That is the highest type of world citizenship. There is more in it than mere ethics or statesmanship. There is something of character and spiritual culture manifested in this act. Through it the Japanese prince has portrayed the highest type of character to us and to his own people. He refused to conform to the custom and privilege of other nationals and has increased and strengthened reverence and respect for law and order the world over. If this were only a gesture it would be grand; since, however, it is a conviction to uphold the laws of the land, in which he is visiting, it is evidence of a strong and unflinching character.

Christ Church, Littlestown, Pa., Rev. H. H. Hartman, pastor, experienced a helpful and inspiring Easter season. Special services were conducted by the pastor during Holy Week with a splendid attendance. Easter Sunday morning the large auditorium was too small to accommodate the audience assembled to celebrate the Holy Communion. Ten were confirmed and two received by reprofession. Offering, \$312. Duplex envelopes are used, but a Thank Offering of \$171 was given for Apportionment. A beautiful Easter service, "The Lord of Life," was well rendered by the Sunday School in the evening to a crowded Church. The Sunday School orchestra assisted the choir in rendering special music.

Calvary Church, Philadelphia, Rev. F. H. Fisher, D.D., pastor. Easter accessions: 7 by confirmation; 26 by profession; 2 by Church certificate. One adult and 5 infants baptized. 429 communed Easter morning. Financial receipts including Passion Week were over \$800 for Apportionment and current expenses. On Palm Sunday evening a large chorus rendered the beautiful cantata "From Olivet to Calvary." Prof. Hartley's rendition of the imitation of the storm in the cantata was perfect and many in the audience commented on the fine renditions of the entire cantata. The class of Catechumens confirmed on Palm Sunday have organized a class in Bible study which meets every Friday evening.

A large Communion was celebrated at Edinburg, Ill., and was conducted by Supt. J. C. Horning. Offering for Apportionment, \$85. 2 additions. Mr. Wright, of Springfield, is acceptably supplying this pulpit. Dr. Horning conducted Communion at Imogene, Iowa, Mar. 22. He preached the sermon at the 25th anniversary of First Church, Omaha, Neb., Mar. 1. At the anniversary banquet on Saturday Dr. Wilson, president of the Ministerial organization, brought greeting, and Dr. Horning spoke for this Church and Board. William C. Feller, who graduates at Mission House Seminary this spring, supplied the Cedar Rapids Church on Palm and Easter Sundays. He will become the pastor after finishing his course.

Christ Church, Bethlehem, Pa., Rev. Wm. H. Bollman, pastor. Average attendance at the midweek services during Lent, 256.

MOTHER'S DAY CARDS

- No. 1** A beautiful tan colored card embellished with a home scene in colors: path leading through a wicket-gate to house with an open door. Inscription:

TO MOTHER MINE

Home is where the heart is,
In one place or another,
But home has always meant to me,
The heart of you, dear Mother.

- No. 2** Blue card carrying spray of white carnations. Inscription:

MOTHER DAY'S GREETINGS

The one who really makes life worth while,
Who brightens the world with the light of her smile,
Whose love ever follows you, mile after mile,
That's Mother.

- No. 3** Pale pink colored folder, tied with blue ribbon. Apple-blossoms and house in blue gold and pink. Inscription:

Tender thoughts and fancies
Full of sweetness so divine,
Go out in love this Mother's Day
To greet you, Mother mine,
And if to wish and pray for them,
Can bring these gifts to you,
You'll have good health and happiness
And peace your whole life through.

- No. 4** Pale green card with scene of path leading up to house, in yellow, green and black. Lined envelope. Inscription:

TO MY MOTHER

If I penned a thousand lines
To tell my love to you,
They'd all read, "Bless you, Mother Mine,
And keep you happy too."

- No. 5** Beautiful blue card, gold lined envelope. Card embellished with black and white lattice panel and flowers. Inscription:

MOTHER'S DAY GREETINGS

All Mothers are precious I know,
Endowed with Love's spirit divine,
But I wouldn't exchange all the mothers on earth
For you, precious Mother o' mine.

- No. 6** Pretty card to enclose with your gift for Mother, with the inscription:

A GIFT TO MOTHER

The very best of wishes,
Most tender and most true,
I'm sending with this little gift
My Mother Dear, to you.

Each card is supplied with a colored envelope to match. The designs are chaste and beautiful, and in keeping with the sentiment which they express.

On these, we are able to make you the special price of

5 Cents Each

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During Holy Week, a Scripture and Song service was held Tuesday evening; Wednesday evening, Preparatory service; Thursday and Friday evenings, Holy Communion; also a Passion Devotion on Friday at 2.30 P. M. 43 additions: by confirmation on Palm Sunday, 17 young people; by letter and reprofession 26, on Easter. 716 communed. On Mar. 22 the choir under the direction of the organist and choir-master, David G. Samuels, presented a most impressive Lenten cantata. A beautiful Easter musical service was given on Easter evening. The groups who went caroling on Easter morning gave joy and happiness to the sick and shut-in members. Beautiful and fragrant Easter lilies direct from Bermuda abundantly graced the chancel on Easter and were presented to this Church by the Misses Barbara and Rosalie Hollis, of Bermuda, who are studying in Bethlehem and are staying with Prof. and Mrs. D. G. Samuels.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor
311 Market St., Bangor, Pa.

Classical Meetings

Northeast Ohio: The 1931 sessions of the W. M. S. convened at Third Church, Cleveland, Rev. H. Schmidt, D.D., pastor. Mrs. F. E. Boiegrain, retiring president, occupied the chair. A generally optimistic atmosphere prevailed. The reports of the various departments were encouraging, in spite of the country-wide depression. The Reading Course had 105 women and 95

girls enrolled. Forty-two diplomas were awarded; 19 women received one or more of the 42 seals earned above the necessary units for the diploma. A net gain of 31 members was reported, though death had claimed 12 from among the ranks of the society. The treasurer was proud to report that every W. M. S. and every G. M. G. had met its financial obligation; each W. M. S. had sent a thank offering and most of the Guilds had done likewise. Mrs. H. S. Gekeler led the Devotions. Among the stirring addresses were those of Mrs. A. R. Strang of the Christian Church, and Mrs. C. Lewis of the Methodist Episcopal. Mrs. Calvin Staudt held her audience by her account of the changes which had come to Iraq through the automobile, air plane, industrial competition, etc. She stressed the possibilities of Christian education in Mesopotamia today and made a strong plea for prompt action on the part of the Reformed Church in this strategic hour. The Rev. John C. Horning told of the Home Mission Board and referred very frankly to the financial embarrassment of the last year. The silver lining to the cloud gleamed in his words of appreciation of the loyal support of the Women's Missionary Societies. Mrs. E. E. Zeechiel of Akron was elected president.

—C. L. S.

North Carolina: The 35th annual convention of the W. M. S. held its sessions in Zion Church, Lenoir, N. C., April 7th and 8th, the Rev. John C. Peeler, pastor. The president, Mrs. Edgar Whitener, presided. More than 150 delegates and representatives were in attendance. Dr. and Mrs. Allen K. Faust, returned missionaries, and Rev. L. A. Peeler of Kannapolis, N. C., were the principal speakers. The convention theme was "Service": leaders of the devotional meditations using the following subjects: "Service in the Home Land", Mrs. C. C. Bost; "Service in Foreign Fields," Mrs. Allen K. Faust; "Service in the Local Congregations," Mrs. L. A. Carbaugh of Rockwell; "Life of Fruitful Service," Rev. H. D. Althouse, Hickory. Special music was a feature of the convention. Mrs. F. N. Blackwell, Voice Department of Davenport College, sang a beautiful solo. A quartette from Hickory gave two very acceptable numbers. The G. M. G. of Hickory, under the direction of Miss Mabel Miller, gave an admirable presentation of the beautiful pageant "Light." Mrs. C. C. Wagoner of Conover, was elected president. There were gains and improvements in the reports of departmental secretaries. This has been the best year in the history of the women of North Carolina.

Mrs. H. A. Welker.

Shoes! Shoes! Shoes! Such has been the need for shoes among the club members at Bethel that we have taken several groups of children to the store. Shoes without soles and shoes without toes, were among the only ones owned by the wearers. Thinking that it might be wise to keep samples of the worst ones on hand, I asked the children what they would do with their old shoes. All the answers were the same, "Keep them to wear when scrubbing the floors." So I had not the heart to ask for a single pair. In some cases stockings had to be bought before shoes could be fitted on the feet, since some of the stockings were several sizes too large, or so badly worn that correct fit was impossible. How thankful we were for that special check from the "Buds of Promise" Sunday School Class! Without it the purchase of so many shoes would have been impossible. So thankful were some of these children for their new shoes that they saved them for Easter, even though by so doing they continued walking on bare soles for two weeks. Most of these children had rarely been uptown. So we followed these shoe-purchasing expeditions with visits to other places of interest. The Natural History Museum gave the children a renewed interest in Nature. The bears and gorilla inspired a volley of ques-

tions, and there were exclamations of surprise at the beauty of the rocks, minerals, and gems. I doubt whether a single one of these children had ever before seen a moving stairway. So we made use of this method of travel to arrive at the toy department in one of the department stores. At Wanamaker's the elevator proved nearly as great a novelty, and took away the breath of the children as they found themselves moved upward. So much did these children appreciate these opportunities that their discipline was almost perfect the whole way. Passersby looked with interest upon these groups of well-behaved, but poorly clad children, to only a small percent of whom we had been able to give new clothes. Several clerks seemed surprised at the number and asked the children whether I was their school teacher. "No," was the answer. "She is our Sunday School teacher." I was surprised at this answer since S. S. is only one of the many activities we carry on here. But it gave us a glimpse of the impression made upon the children. We hope and pray that the benefits obtained by these children are much greater and more lasting than the physical comfort and pleasure derived from these excursions.

Matilda Cook, Director.

1914 S. Sixth St., Philadelphia.

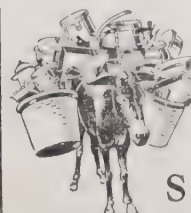
Graduation Service: On April 13th, the Senior Girls' Missionary Guild of Zion Church, York, Pa., held their graduation services into the Woman's Missionary Society. The Candle Lighting Service, written by Miss Ruth Heinmiller, was used. At the same time there were fourteen members of the Junior Guild initiated into the Senior Guild. Those taking the principal part in the services were, Mrs. O. K. Maurer, president of W. M. S. Zion's Classis, Mrs. H. W. Deitz, president of the local society, Mrs. Joseph Heisler, Senior Guild Advisor and Miss Dorothy Nicol, president of the new Young Woman's Missionary Society of 14 members. This is the fourth Guild of Zion's Classis in the last year that has graduated into the Y. W. M. S. May this inspire other Churches to the worthwhileness of a complete organization without a break through the Mission Band, Junior Guild, Senior Guild, Y. W. M. S. and W. M. S. . . . a missionary organization in the Church for every age.

Miss Rebecca Messimer of Sunbury, for a number of years Principal of the Girls' School of Shenchow, China, has been made the Secretary of Literature in East Susquehanna Classical Society. With two active members who have served long and in important positions on the China Mission Field, the Woman's Missionary Society of East Susquehanna have an intimate understanding of the changes being wrought as the great republic tries to find its balance. Miss Helen Ammerman of Shamokin is the other person who gave years of service in China. We congratulate the society on its choice.

Miss Minerva S. Weil of Shenchow, China, presented a Life Membership in the W. M. S. G. S. to her sister, Mrs. H. A. Gehman of Bethlehem, Pa. The gift was reported at the recent meeting of the Woman's Missionary Society of East Pennsylvania Classis.

Mrs. Frederick Vestor of the American Colony, Jerusalem, who has been spending the winter in New York, expects to return early in July. Arrangements have been made to make Mrs. Vestor leader of travelers who desire to visit Palestine during the summer. The Faber line has invited Mrs. Vestor to give her rich information enroute as well as arrange for members of the Colony to accompany the tourists through the Holy Land. It may be of interest to know that Mrs. Vestor's half brother is the "boy" who discovered the Siloam inscription in Hezekiah's tunnel leading from the Pool of Siloam to the Virgin's Fountain. This is the oldest Hebrew inscription in existence and is at present in the Museum of Constantinople.

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BERGER MEMORIAL HOME FOR THE AGED

It is a pleasure to report that the health of our family is good. With efficient help and hearty co-operation on the part of our guests, things are moving nicely with us. With the advent of spring our garden spot is putting forth a beautiful appearance.

Our program for Sunday services in May is as follows:

May 3, Rev. Henry I. Stahr, D.D.; May 10, Rev. Edwin H. Romig; May 17, Rev. Aaron R. Tosh; May 24, Rev. Purd E. Deitz; May 31, Rev. George S. Young, Baptist Church, Jenkintown.

Charles B. Alspach, Supt.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Bethany Home is becoming a seat of great activity. With the spring season the children have been busy climbing the mountain and picking the trailing arbutus as well as gathering dandelion for the table.

The 1,200 baby chicks have arrived and require careful nursing.

With the removal of a few trees all is now in readiness for the building of the Baby Cottage. The detailed plans were approved by the Board of Managers and all are looking forth to the starting of building operations.

We have begun the wrecking of the old hotel.

The new Ford 1½-ton truck has arrived.

The water softener system, which has not been used for several years, has been removed.

The choir had the pleasure of furnishing an evening's program of music in Zion Reformed Church, Womelsdorf, on Sunday, April 19.

A room in our Administration Building was painted, furnished with a new floor covering, and a number of additions were made to the furnishings. The materials for these changes were furnished by St. Paul's, Lancaster, so that a parent or relatives visiting their children could have a room in which they can share their lunches with their children. It is against the custom of the Home to provide meals for the children's relatives and friends, as it would cause too much inconvenience and work for the employees. The children always enjoy taking a meal with their relatives when they bring their picnic lunches.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE INCARNATION OF LOVE

Text, I Corinthians 13:4, 7, "Love suffereth long, and is kind; . . . beareth all things, believeth all things, hopeth all things, endureth all things."

"Incarnation" is a big word and has a great meaning, but when rightly explained it can be understood even by a child. The dictionary says incarnation is "the act of clothing with flesh." "Incarnate" means "embodied in a human nature and form." When we speak of the incarnation of love, we mean love embodied in a person, in a human nature and form. Love as a word does not mean very much to us; but love as a virtue means a great deal.

St. John gives us the best illustration of the meaning of incarnation that we can find anywhere. In the prologue, or introduction, to his Gospel he says: "In the beginning was the Word, and the Word was with God, and the Word was God." A little further on he says, "And the Word became flesh, and dwelt among us." That is what is known as the "Incarnation of Jesus."

Love is "the greatest thing in the world." The greatest love is that which was incarnate in Jesus Christ. God's love, and Immanuel, which means "God with us," shows us the love of God in His own life. Jesus tells us, "He that hath seen me hath seen the Father." The highest form of love the world has ever seen is found in the character and the life of Jesus.

Usually the word "Incarnation" is applied to the Word becoming flesh in the person of Jesus Christ, but the word may also be used in a more general sense, in the sense of the embodiment in human form of any virtue, or even vice. It is in this wider sense that I wish to use the word at this time.

As we approach another Mother's Day, I want to speak of the incarnation of love in motherhood. Next to Jesus, a true mother is the best example of the incarnation of love.

It is not as easy to tell what love is as it is to say what love does. St. Paul has given us the finest tribute to love that has ever been written. It is found in the thirteenth chapter of his first epistle to the Corinthians, which is often called, "the Love Chapter."

I hope you will read this chapter again and again until you will know it by heart. I will quote only a few verses of it. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Any mother who is worthy of being called an incarnation of love must have some or all of these qualities. To the extent to which she is lacking in these qualities will she fall short of ideal motherhood. The name of any mother who measures up to these qualifications may be substituted for the word "love" in the verses quoted above so as to make them read: A mother suffereth long, and is kind; a mother envieth not; a mother vaunteth not herself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not provoked, taketh not account of evil;

FAITH OF OUR MOTHERS

A Mother's Day Hymn

By the Rev. Thomas Wilson Dickert, D.D., Pastor St. Stephen's Reformed Church, Reading, Pa.

Tune: "St. Catherine," Hymn No. 607
Faith of our mothers, we will bring
Glad tribute to thy matchless power;

Thy highest praises will we sing,
As we observe this sacred hour.
May mem'ries of this Mother's Day
Linger with their inspiring ray.

Faith of our mothers, thou hast wrought
More than the armies of the world;

And untold blessings hast thou brought
Where'er love's banner is unfurled.
May fragrance from this Mother's Day
Sweeten the path of life's long way.

Faith of our mothers, be thou still
Our guardian angel and our guide;
Sanctify heart and mind and will;
Help us e'er faithful to abide.

And may the joy of Mother's Day
Cheer every earnest soul, we pray.

Faith of our mothers, thou hast giv'n
Help to their children so to live
That all may meet at last in heav'n
God grateful homage there to give.
Oh, may the peace of Mother's Day
Dwell in our hearts and lives for aye.

rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

This is a high ideal, but there have been mothers who have measured up to it. The mother of the Wesleys, the mother of the Beechers, the mother of Abraham Lincoln, the mother of John Greenleaf Whittier, and others, have been mothers of this kind. And I am sure there are mothers of this kind today. When a son can say, as Abraham Lincoln did, "All that I am or hope to be I owe to my angel mother; blessings on her memory. I remember her prayers; they have followed me always; they have clung to me all my life," or as John Greenleaf Whittier did when he said, "God must be as good as my mother," then his mother must have been an incarnation of love.

It must have been the memory of such a mother that made Henry Grady, when at the zenith of his fame, when the whole country was praising him as a great orator and a noted editor, leave his editorial office one afternoon and go to his widowed mother's home and say to her: "Mother, I want to be a little boy again tonight. I want to sit by your side with my head on your knee and have you tell me stories like

you used to do. I want you to make some of those little cakes you used to cook for us for supper. Then mother, get out my old trundle bed and after I have knelt at your knee and said, 'Now I lay me down to sleep,' you must come in and tuck me in that little bed and say a prayer over me like you used to do way back in the past."

Volumes could be written about mothers who have endured all things for their children. Dan Crawford tells of a mother who had sold herself into slavery five times that she might be near her boy who was a slave and changed bondmasters five times as he was sold from one to another. Each time she followed up her son, gladly enduring bondage under five slave-owners that she might be near him. He grew up to be one of the earliest converts to Christianity because many of his best natural qualities came from his slave-mother.

Jerry McAuley, the great missionary and rescue worker among the departed classes in New York City, made the statement more than once, that he never knew a man permanently converted unless he had a good mother.

A minister tells us of a certain mother who brought up a large family of boys and girls, and was remarkably successful in her training. Being asked what was the secret of her success she spoke as follows, not in a boastful way but as speaking for many other mothers who have been the incarnation of love: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to teach them, to read to them, to pray with them, and thus to be a loving companion and friend to my children. I had to neglect my home many times. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections, that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the gospel; my grown-up daughter is a lovely Christian woman. I have plenty of time now to rest, plenty of time to keep my house in perfect order, plenty of time to indulge myself in many ways, besides going about my Master's business, whenever He has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—MYSELF."

Many of us, whose mothers have gone into the great beyond feel like saying with the poet:

"Mother, come back from the echoless shore.

Take me again to your heart as of yore.
Over my slumbers your loving watch keep;

Rock me to sleep, mother, rock me to sleep."

Camp Mensch Mill

WHAT DOES THE LOCAL CHURCH AND CHURCH SCHOOL GET OUT OF CAMP MENSCH MILL?

There are a number of distinct benefits to be derived by the Church and Church School as a result of having representatives at Camp. Let me preface the enum-

eration of these results by a few preliminary remarks.

The benefits to be derived by the local organization will depend largely upon the quality of student sent to the camp. Campers should be selective. Too often persons come to camp who never expect to become workers in the Church School.

They think of the camp as an opportunity for a vacation. Others come because they want to spend a few weeks away from home, and the camp, they believe, offers this advantage. Others, again, come because they can afford the time and the payment of the expense but are not really interested in the Church School work. One of the most significant facts about the camp has been the fact that some who have come for a good time and found that there was work to do and some definite discipline to be followed, though at first disappointed, have been won to the true camp ideal. However, let it be said that it pays to select the camper.

In the second place, the benefits you will derive depend very much upon the method you pursue in sending your delegates. If you send twelve campers this year and none next year, the results will be few. We believe the best method to be followed is to send several campers this year and allow them to finish the work in the course offered. Next year send several more who will follow through to the end so that every year you will have graduates coming out of the camp.

1. The camp creates a renewed appreciation of the very great worth of Church School work. This is most important. The difficulty of securing good teachers for the Church School is a common problem. After they are secured, many of them fail to sense their sacred privilege and responsibility. Sometimes little or no preparation is made for the work. In some cases with which I have had personal experience, the lesson at hand was seldom the basis of discussion but matters entirely outside of the realm of religion were discussed. I am convinced that indifferent attitudes such as these, though they may not be numerous, can be corrected, lessened and perhaps eliminated by a trained leadership. The camp through its excellent teachers, its courses of study, its discipline and its own attitude will create in the mind of the camper a new appreciation of the high worth of the work of the Church School. Carefully selected campers who have gone into the training camp with the right idea will return with higher ideals for worship and work.

2. The camp will acquaint the camper with the kind of pageantry and dramatics that may properly be used in the life of the Church and Church School. Personally, I am absolutely opposed to minstrel shows and trashy comedies in the program of the Church. Yet often our young people wish to do something in this way and left to their own judgment, may select just that which is not worth while. The Church and Church School must stand for the very finest things in life at all times and should tolerate nothing below that ideal. At camp an appreciation for the finest in pageantry and dramatics is cultivated.

3. The camp provides ideas and ideals for the proper kind of recreational life within the life of the Church School. We know that often the facilities and opportunities provided by the Church for recreational purposes are misused. Horse-play resulting in the destruction of property and the creation of a spirit of absolute irreverence for Church property, have sometimes compelled Church officers to withdraw the use of the recreational facilities from the very service for which they were intended. The camp trains for recreational leadership, furnishing a large variety of the proper types of games and activities and also inculcating the right kind of spirit.

4. Fellowship at camp will acquaint the camper with a large area of the Reformed Church and he begins to realize that the Reformed Church, its life and work, is much larger than the particular community to which he belongs. This very fact ought to make it much easier for the local Church to enlist interest in and support the work of the Church at large.

Carefully selected campers who with sincerity and consecration follow through to graduation will return to their local Church Schools a blessing to the life of



Rev. J. N. Blatt, Huff's Church, and Mr. Wentzel, the Director of the Camp

the local Church, the Church at large and the Kingdom of God.

Daniel J. Wetzel,
Reading, Pa.,
First Reformed Church.

"I believe," said the cheery philosopher, "that for every single thing you give away twofold comes back to you."

"That's my experience," agreed Whifflebaum. "Last March I gave away my daughter, and she and her husband came back in July."

TO OUR MOTHERS

When all your friends forsake you,
And no one seems to care;
No sympathy for aching heart
Because you weren't fair;
No one to take an interest,
No one to plead your cause;
To magnify your virtues
Or to minimize your flaws.

No one to give encouragement
When you're slipping off the track;
And no one keen to help you
And try to win you back;
No one with love and patience,
No one to listen thru;
No one to take an interest,
E'en tho you're playing true.

No one to lend assistance
When a friend is needed bad;
No one to smile upon you
When you're prone to feel most sad;
No one to whisper secrets,
No one that you can trust;
No one to tell your troubles
When you feel as tho you must.

Then it is you have in Mother
God's noble creature true;
A friend who's ever faithful,
However false were you.
Those tender chords of mother love
Are strong as mighty steel;
No hate doth ever enter there
Tho sadness she may feel.

Ready to trust, forgive you,
E'en tho you've disobeyed;
Fain to hide the ugly scars
You recklessly have made.
For your welfare prayers ascend,
That you earn a worthy goal;
A Mother's love and hope and trust
Are incense to the soul.

Harry Troupe Brewer.

Hagerstown, Md.

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EXTREME AFFECTION

New expressions of love always brought a repetition from Bobby, to the delight of his father on returning home each evening. "Bobby," the father greeted him, "I love you so much, it hurts."

Bobby laughed, bestowed a kiss and ran to play. A little later he dashed up to his father and said: "Daddy, I love you so much, it's sore."

Folk Facts in China's Hinterland

By Grace Walborn Snyder

Lightning An Avenger Against Those Who Do Not Show Filial Respect to Their Parents

Unfilial sons and daughters must beware of scolding, cursing or of disobeying their parents at all times, but most especially when the lightning flashes. The lightning hits those who are unfilial; and when it hits, it leaves the character-word "Unfilial" marked upon the bodies of the victims.

It sounds very queer to me. But they tell many cases where it has been so—that persons have been struck by lightning while they were in fits of temper against their parents, and that the bodies have been found to have the interrupted, irregular marks of the characters, "pu hsiao." That a person in raging anger, as one would need to be to curse one's parents, might give out electrical attraction may be so—I do not know. That all who are killed by lightning could be guilty of lack of Filial Respect is possible, for Filial Respect is a broad term and allows for no temporary aberrations of conduct or thinking. But that lightning writes those word-characters upon the bodies of its victims, my mind—which must have things more or less exact to prove the meanings—does not believe. They, many of whom could not recognize the characters were they written by a perfect hand, believe, because they have found some marks of burns—definite indications of lightning strokes whose writing could not be expected to be intelligible to human minds. And to those who have no other standard of sins and wrongs than that of Filial Respect, of course there is no other thing for which nature's forces would punish a man but that of the lack of it. So, the lightning, when it kills, marks them, "UNFILIAL." Perhaps it is a worth while thought for Americans on Mother's Day.

The Family Altar

By Prof. H. H. Wernecke, D.D.

HELP FOR WEEK OF MAY 4-10

Practical Thought: "It is required in stewards that a man be found faithful." I Cor. 4:2.

Memory Hymns: "Angels Roll the Rock Away," Hymnal 179; "Look, Ye Saints, the Sight Is Glorious," Hymnal 194.

Monday—The Parable of the Pounds
Luke 19:11-27

This parable was delivered, as Luke tells us, because Jesus "was nigh unto Jerusalem, and because they supposed the kingdom of God was immediately to appear." Because of the mistaken belief among the crowds that on His arrival in Jerusalem Jesus would establish His kingdom, He indicates in this parable that there would be a long delay after His ascension before He would return and that meanwhile His followers should be faithful to the opportunities granted them for serving their Master. These opportunities are pictured here under the figure of pounds, sums amounting to something like sixteen dollars each. The reward was proportioned according to faithfulness during the time of His absence. When the opportunities are the same, **greater faithfulness will receive greater reward.** The fundamental question is not, "How much have you accomplished?" but "How faithful are you in His service?"

Prayer: We thank Thee, O Father, that we are surrounded by a great cloud of witnesses who inspire us to greater devotion. Let us above all look unto Jesus, Thy Son, the author and finisher of faith in order that our faith may be sincere and our service unto Thy glory. **Amen.**

Tuesday—The Parable of the Talents
Matthew 25:14-21

As in yesterday's parable, so here also Jesus speaks of going "into another country" and returning "after a long time." Here we find the familiar teaching that different followers of Christ are given, both varying capacities and opportunities for serving Him. Some with small capacity have large opportunity; some with large abilities have limited opportunities; in some cases both are great, in others both are small. Hence the real message of the parable is the need of faithfulness and the certainty of reward and the assurance that equal faithfulness, however limited the opportunities, receives an equal reward. Most of all fall into the temptation of the one talent servant. My gift for the Kingdom, my help in the Church, my presence at divine worship, especially in large congregations, is of little or not importance, we are inclined to say. The widow in giving her two mites gave "more than they all," more than the rich men. She was faithful in little and is still influencing multitudes today. If five talents are entrusted to us, let us remember that it requires more fidelity rightly to employ five talents than two. But for us common people of whom the Lord made so many, according to Lincoln, there is the same responsibility of faithfulness and the assurance of reward for even a cup of cold water given in His name.

Prayer: We thank Thee, our Father, for the talents Thou hast given us. Open our eyes to the "acres of diamonds" about us and give us such a vision of Thy Kingdom that our daily tasks may be done as unto Thee. **Amen.**

Wednesday—Unfaithful and Foolish Stewards. Matthew 21:33-43

These unfaithful and foolish stewards are frequently referred to as the wicked husbandmen. Jesus here solemnly rebukes the hostile rulers and pronounces judgment upon Israel through the story of a householder who established and equips a vine-

yard and lets it out to tenants. When he sends for the fruit which he rightfully expected as rent, his messengers are abused and killed and at last his own son is slain. Not only to Israel was a vineyard entrusted but to America; not only to ancient peoples but to you and me. The "fruits" that God expects of us are not a few paltry dollars though they be a tenth, important as they may be in their place, but the sacrifices of God are a broken spirit, a broken and a contrite heart He will not despise. Out of this humble heart there comes forth a life of devoted service.

Prayer:

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.

Were the whole realm of nature mine
That were a present far too small.
Love so amazing, so divine,
Shall have my soul, my life, my all.

Amen.

A FLOWER FOR MOTHER

By Fred Lewis Ryon

To Mother dear, I tribute pay
For guidance true, adown life's way;
For vision clear, the right to see;
For moral strength a man to be.

'Tis hard for wrong to rule the will
Of any man, whose mem'ry still
Can sense her love or feel her near,
Or hear her voice in accent clear.

Her presence holds, e'en though 'tis
night,
And sin allures, pleading for right,
And though her form sleeps 'neath
the sod,
Her spirit woos him back to God.

Penney Farms, Florida.

Thursday—Faithful and Wise Stewards
Luke 12:41-48

Jesus had been warning His disciples against absorption in selfish acquisition of wealth by enjoining them to be watchful. In the parable of the Thief, he emphasizes the uncertainty of His coming as a reason for constant readiness. Rather than a nervously expectant attitude, however, He urges a faithful performance of daily tasks and an absorption in the Master's work. Much has been made of the possibility of the end of the world at any moment as an incentive for Christian living. But is not death, that most certain of certainties, a constant reminder to us and does it not really constitute the end of the world for each individual? To the question, "What would you do if you knew you would soon die?" the reply was given, "I would keep right on working." "Blessed is that servant whom his Lord when He cometh shall find so doing." The growing period of childhood, the transition period of youth and the more active service of maturity—each in their own way make possible a faithful and wise use of God-given opportunities.

Prayer: Make us realize, O Father, that today is ours to be used in accordance with Thy plan for our life. We look for Thy return in triumph and hence would be found of Thee not idling away our time, but devotedly performing those duties which Thy providence has laid upon us. **Amen.**

Friday—The Right Use of Gifts
Romans 12:1-8

We note here an emphatic "therefore." Through this logical and significant connective, these practical exhortations are linked to the previous chapters that emphasize that Christians have been justified by faith in Christ the Son and are being sanctified by the power of the Holy Spirit. In view of such mercies Paul appeals for a

self-consecration and urges upon his readers the need of humility in the exercise of their various gifts. "That is the real logic of Christianity. We do not serve God to win His favor but because we have received His favor we serve Him in gratitude and love." Because of this logic as well as because of the variety of gifts in the Church, it behooves us at all times "not to think of ourselves more highly than we ought to think." Whether it be prophecy, ministry, teaching, exhorting, giving, ruling, showing mercy, singing in the choir (solos included), or whatever other gifts may be entrusted to us, they are all to be exercised not with a view to securing praise or for gratifying vanity but for the glory of Him who loved us and gave Himself for us. Though faithful service may well be recognized, such a spirit omits the praise of men and emphasizes praising God from whom all blessings flow.

Prayer: For all Thy gifts, O Father, we would praise Thee. Not merely with our lips would we glorify Thy name, but with deeds of gratitude that will reveal our love to Thee who didst first love us. **Amen.**

Saturday—Reward of Faithfulness
II Timothy 4:1-8

If Paul's marvelous record of accomplishment were to be the standard by which our hope of reward is to be measured, we might well despair. True to his humility as the chief of sinners, Paul assures Timothy that the crown of righteousness "is not for him alone, not only for great saints and apostles and martyrs," but for "all them that love His appearing." In emphasizing that—I have kept the faith—he indicates that he had received the gospel as a sacred deposit. Having guarded it with ceaseless care, he is now entrusting it to Timothy, who is thus to be encouraged not only to fight manfully and to run eagerly but likewise guard that "good thing which was committed" to him. Some people are so busily engaged in various forms of activity that they tend to minimize the message of the Gospel; some are so busy defending their particular interpretation of the Gospel that they preach controversy more than salvation. We do well to look frequently to Paul for a proper balance of faithfulness to the Gospel and faithfulness in the service of the Gospel.

Prayer:

O for a faith that will not shrink
Though pressed by ev'ry foe;
That will not tremble on the brink
Of any earthly woe.

Lord, give us such a faith as this,
And then, whatever may come,
We'll taste, ev'n here, the hallowed bliss
Of an eternal home. **Amen.**

Sunday—The Goodness of Jehovah
Psalms 103:11-18

"Our mind cannot find a comparison too large for expressing the superabundant mercy of the Lord toward His people." To express His goodness the widest contrasts as to space and time are employed. His mercy is as great as the heaven is high above the earth. Our transgressions are removed from us as far as the east is from the west. While man is but dust, his days but as grass, the mercy of the Lord is from everlasting to everlasting upon them that fear Him and His righteousness unto children's children. While He visits iniquity of the fathers upon the children unto the third and fourth generation, He shows mercy unto thousands that love Him. Shall not the goodness of God lead us to repentance, that heartfelt joy in God, that loves and delights to live according to the will of God in all good works?

Prayer: Great is Jehovah and greatly to be praised. As we think of Thy greatness and our insignificance, we would say, "What is man that Thou art mindful of him?" But Thy gracious promises and Thy fatherly love prompt us to sing Thy praises, bow before Thee in humility and proclaim Thy goodness unto the children of men. **Amen.**

Birthday Greetings

By Alliene S. De Chant

Guess what! Guess what! Your Birthday Lady held a baby boy, the other day, who has twenty adopted mothers! And there's a blond-haired, blue-eyed baby girl in Allentown, whose adopted mothers number half a dozen! Yes, indeed! The six Home Economics seniors at our Cedar Crest College adopted Jacqueline on February fourth, for eight weeks. At the end of her stay the doctor said she was one hundred per cent better than when she came. And no wonder, for Jacqueline added not only two teeth but increased her weight from seventeen pounds, nine ounces, to twenty-one pounds! On March 15 her six "Child Care" mothers helped Jacqueline celebrate her first birthday. The party was held in the College nursery. The table was decorated with spring flowers and one of her adopted mothers made her a birthday cake and put a tall candle on it. And among her gifts was a hand-embroidered dress from Mrs. Curtis, wife, you know, of Cedar Crest's president. When Jacqueline took the "pretty" in her hands, she cooed a soft "Na . . . Na" which Mrs. Curtis knew meant "Thank you kindly." . . . Then there's Dickie Strawn of our Hood College, Frederick, Md. Miss Hanna Yost, of

Norristown, had his bottle ready and was feeding him carrots when I called on the young man at his new home, Strawn Cottage, the Home Economics practice house. All he had on was his diaper, pinned "square", and his shirt. He'd just had his nap and was so hungry for his bottle that



Dickie "Strawn", secured from the Children's Aid Society of Maryland in November, 1930, for purposes of care and study by the Child Development Class in the Home Economics Course at Hood College, Frederick, Md. Dickie was 3 months old in November.

Miss Hanna kept saying, "No matter how good it is, Dickie, you just can't drink it so fast!" And how straight he sat, even though he'd just learned how! When Dickie came to spend a college year at Hood, he was about three months old, pale, and very thin. Now he weighs more than 18 pounds. Nor are his adopted mothers the only ones who watch his Daily Record Sheet and rejoice in his red cheeks and plumpness, for Miss Onica Prall, who teaches "Child Development" is happy too, and the Children's Aid Society, from which he came. And from the top of a bookcase at President and Mrs. Apple's home there beams Dickie's latest picture. His adopted mothers earned enough money to buy clothes and bedding for him; they hemmed all the sheets; and friends lent them a crib and coach. And on Christmas Dickie was showered with gifts: a nursery chair, toys, dresses, a comb and brush, and a bureau! . . . Mother's Day greetings to all my boys and girls who rejoice to know that our Cedar Crest College and your Birthday Lady's Alma Mater are helping students to learn how to feed and clothe and manage little Jacquelines and Dickie Strawns.

P. S. Dear me! Dear me! I forgot to tell you about Dickie's eyes and hair—they're light blue and brick red!

P. S. 2. And what else do you suppose Jacqueline's six adopted mothers did! They and their teacher, Miss Verna Danley, and Jacqueline lived from Monday to Friday on \$12.30, or 82c a meal. The milk cost \$2; cereal, 63c; fruit and vegetables, \$4.33; eggs, fish and meat, \$3.42; fats and oils, \$1.46; and condiments and sugar, 46c.

THE STATESMAN'S ORNITHOLOGY

"You never had the misfortune to be classified as a 'lame duck,'" said the interviewer.

"No," answered Senator Sorghum. "The nearest I have come to that was to be mentioned once or twice by our Local League of Lady Politicians as 'a silly old goose.'"—Washington Star.

WHEN A FELLOW'S MOTHER KNOWS

Maybe grown-ups have their troubles,
But I'm very sure a boy
Has his worries and vexations
That his peace of mind destroy.

But there's one thing I have noticed
That whatever be his woes,
Somehow, some way, they all vanish
When a fellow's mother knows!

Sometimes, when the things that vex
you
Seem just more than you can bear,
When you feel no friends are left
you
And you really do not care—

Then, with such a load of trouble
How could anyone suppose
They would vanish into nothing
When a fellow's mother knows?

Christian Guardian.

NOT A RAG BABY

Brown noticed that Jones, his fellow-clerk, was looking very sad and downhearted.

"Anything wrong, old boy?" he asked. Jones nodded gloomily.

"It's my girl," he replied.

"Dropped you, eh?" asked Brown.

"No," went on Jones. "I showed her a photograph of myself as a boy sitting on my father's knee—"

"Nothing wrong in that," interrupted Brown.

"No, that's what I thought," said the other, "but she asked who the ventriloquist was."



Jacqueline, practice baby at Cedar Crest College, Allentown, Pa., with Mary Sue (left), of Scranton, Pa., and Miss Lucy Van Syckle (right), Glen Gardner, N. J., President of Cedar Crest Science Club.

Home Education

"The Child's First School is the Family"
—Froebel

HANDS OFF!

By Pearl Haley Patrick

Strange as it may appear on the surface, efficient people often bring up most inefficient offspring.

The very ease with which they accomplish things probably tends to make them impatient with the blundering efforts of little children, and, no doubt unconsciously, they retard the development of their little folks by doing for them rather than letting them do for themselves.

Of course it is easier to serve Johnny than to allow him to fumble with the spoon and work and drop or drip food on the tablecloth as he may occasionally do when he begins to serve himself, but how and when is Johnny to learn? Innumerable "helpings" by Mother will not teach Johnny to help himself. The child learns only by doing. If parents and teachers could only realize that!

To be sure it is wise as well as kind to do for the child those things that are beyond his present development, but when they are learned, whether they call for dexterity or strength, they will be learned only by doing them.

Intricate steps should be explained; the task should be simplified by dividing it into parts; occasionally, but only occasionally, little hands should be guided into easiest ways of accomplishing desired ends.

"It took three weeks to teach my first child to lace and tie her shoes, without the bow," said one mother, "just because I did not realize that she should learn the simple act step by step. Her younger sister learned it in three mornings. The first morning she mastered putting the laces through the eyelets; next she learned to pull the laces just tight enough, and the third day, she learned to tie a simple knot. But my youngest daughter learned the process unconsciously, because I let her alone! I saw to it that her shoe laces had good points and that the eyelets in her shoes were big enough and not mashed down, and then I kept my hands off. When she asked for help someone helped her, but like any normal child she liked to try to do things and learned rapidly when given a chance."

The little child is eager to do, do, do and if given encouragement can learn to perform many tasks well at a very early age. Let the toddler "help Mother" set the table. He can carry the spoons about as soon as he can walk, later, the silver knives and considerably later, when the tumbling age is passed, the forks. Then he can carry dishes, one at a time.

But what if he should break a dish? Well, what if he does? Don't you, sometimes? You spend money on toys for him to play with, why not on dishes for him to learn with? Dishes where little children live should never be expensive. They should be bright and gay but not too fine.

And when he jabs the forks and spoons crookedly on the table by the plates the wise mother remembers how young he is, how high for him is the table, how untrained his eyes and muscles, and she does not criticize.

As he grows older it is a great game to him to line the silverware up straight like "musicians"—musicians in shining uniforms lined up straight and true for inspection when Band Master Mother arrives on the scene!

Never tell a child he cannot do anything if it is at all within reason, even if it is beyond his present ability. Say, rather, "Surely you can, when you grow a little bigger, but you can do so and so

now," and give him the joy of achievement.

Make mistakes? Certainly he will, even as you and I, but it would cost you still more to have a child grow up helpless, inefficient, incapable of thinking or doing for himself. And how can he develop if all of his thinking and most of his work are done for him? Hands off, and give your child a chance to be and to learn and to do!

"In view of the rapid and remarkable changes that have taken place in our indi-

THE SONGS MY MOTHER SANG

By Clyde Edwin Tuck, in
Presbyterian Advance

I often catch vague fragments of a tune,
Or haunting airs, like doves in summer croon,
Which bring back childhood's happy time of June,
And songs my mother sang.

The melodies she loved the best to sing,
Beneath the elms, at work down at the spring,
Now faintly float to me on fancy's wing—
The songs my mother sang.

I hear from the old orchard, as the breeze
Wafts fragrance from the snow-white locust trees,
And round the apple blossoms drone the bees,
The songs my mother sang.

When twilight falls and overhead the rain
Is heard in cadence, softly comes a strain
Fond memory will evermore retain—
Some song my mother sang.

As pictures of the past before me throng
I see her too, when winter nights are long,
Beside the wood-fire, rocking; then a song
Again I hear her sing.

Sometimes her guest was Sorrow, sometimes Pain;
She looked to Him who will the weak sustain;
Her soul triumphant rose in sweet refrain—
In songs she loved to sing.

Upon her grave for years the grass has grown;
Familiar paths she trod I walk alone,
But very near she seems when comes a tone
From songs she used to sing.

I shall fare forth without regret or fear
When my last summons comes, if I may hear
Again those soulful notes, to me so dear—
The songs my mother sang.

vidual and group life and the corresponding and compelling need for culture and citizenship, the kindergarten movement in the United States merits increasing appreciation and democratization for the preschool years."—Spright Dowell, President, Mercer University, Macon, Georgia.

If there is no kindergarten in your school, the National Kindergarten Association, 8 West Fortieth Street, New York, will tell you how to work for one.

Puzzle Box

ANSWERS TO—CURTAILED WORDS,
No. 15

- | | |
|------------|-----------|
| 1. Lower | 5. Wander |
| 2. Hearten | 6. Rider |
| 3. Bustle | 7. Belt |
| 4. Martyr | |

MAKE 10 WORDS OUT OF THESE 20,
No. 11

- | | |
|------------|-----------|
| 1. Buck | 11. draw |
| 2. Worth | 12. able |
| 3. With | 13. rage |
| 4. Trouble | 14. eye |
| 5. Sup | 15. less |
| 6. Suit | 16. some |
| 7. Pun | 17. press |
| 8. Pur | 18. come |
| 9. Out | 19. gent |
| 10. Over | 20. chase |

A. M. S.

JIMMY'S ESSAY ON TEETH

teeth are Funny Things. they ain't there when you are Borne and they ain't there When you die but they Give you trubil all the Time your alive because they Hurt while they are coming and they hurt when they are Going and when you eat Candy between times.

grandpaw says his teeth are the only ones in the fambly that Don't cause trubil. and that's because he wears his in his Pocket most uv the time. the Only teath that don't never Hurt is the top ones in a Cow's mouth and they never bother her enny because she ain't got none there.

PROVED

Wife: "You're the most self-centered man I've ever known. Always thinking of yourself."

Husband (in surprise): "Dear me!"

Wife: "There you are! Didn't I tell you?"—Pele Mele, Paris.

BAD MEMORIES OR NO MEMORY

Mr. Frank Gannett of the Gannett chain of newspapers is reported as remarking that he does not know what has happened to the memories of the folks who are so impressed by the alleged liquor situation of today as against the very evident—and often disgusting—liquor situation of not many years ago. Here is what Mr. Gannett said when told that there are "30,000 speakeasies in New York":

"I know those arguments, but I'm not impressed. Let's take New York as the standard symbol of the failure of Prohibition. I go to New York frequently. I stop at a good hotel, travel in the subways, walk through the most crowded streets and, being a newspaper man, I try to keep my eyes open. I don't know whether there are 30,000 or 300,000 liquor shops in New York's backyards. But I do know there's an enormous amount less of liquor's human products on New York's front streets. I almost never see any evidence of intoxication or of the liquor traffic. I don't know what has happened to the memories of the folks who talk about the horrible results of Prohibition. Believe me, it's something if we've driven the liquor business out of sight. That's quite a lot to expect for the first ten years."

Mr. Gannett's memory is good so far as it goes but, because of his fewer years, it is possible that even Mr. Gannett cannot remember the Bowery "Five Points," and other choice spots as they were when the editor of this paper was a boy. They were sections of the city which reeked with evidences of debauchery and profligacy. Their duplicates cannot be discovered today by the most diligent search.

The trouble with our present-day arguments, however, is not due to the fact that

so many people have forgotten. It is because so many never knew how horrible were conditions when the saloon and its products were practically unrestricted. Even New York felt the influence of growing temperance and prohibition sentiment long before it was directly affected by any

prohibition law. It would be a good thing to revive a certain old play—"Ten Nights in a Bar-room"—and give to the younger generation at least a screen production of part of what was daily experienced fifty years ago.

The Presbyterian Advance.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The first celebration of Pan-American Day was held in the auditorium of the Pan-American Union in Washington, April 14. President Hoover, in making the chief address said, "The time is not far away when every major difference between the American republics will be settled by the orderly processes of conciliation and arbitration." Outside of the building the flags of all the American republics stretched to the breeze.

Francisco Macia, Provisional President of the Catalan Republic, issued a declaration April 15 that he had "assumed office provisionally under Senor Zamora as head of the Federated Spanish Republic," and that the Catalan Republic would be an integral State within the Spanish Federation. The royal family have found refuge on British soil.

Four Americans were killed and three missing in skirmishes between rebel groups under Augusto Sandino in Nicaragua April 14.

Churches in the United States gained 88,350 members in 1930, compared with 242,748 in 1929 and more than 1,000,000 in 1928, according to the report of Dr. G. L. Kieffer, Church statistician of the "Christian Herald."

The 20,000,000th Ford automobile, with Henry Ford at the wheel, was driven to Mr. Ford's estate April 14 and parked beside the first one, which was made in 1893.

Prince Charles, Count of Flanders, the second son of King Albert of Belgium, arrived April 14 in the United States in cognito as Charles de Rethy. He intends quietly to tour the country.

Senor Don Alejandro Padilla y Bell, Spanish Ambassador to the United States, resigned April 15 as a result of the political overturn in Spain.

President Hoover probably will spend the summer in Washington, with week-end trips to his Rapidan camp, it has been announced from the White House.

General John J. Pershing sailed April 15 for France, where he will look after his duties as chairman of the Battle Monuments Commission.

The British Labor Government won a victory of unexpectedly large dimensions in the House of Commons April 16 when the Conservative motion of censure for failure to solve the unemployment problem was defeated by a majority of 54.

The United States' foreign trade in merchandise while remaining below normal levels, showed an increase in March over February of \$49,000,000, with a total of \$448,000,000.

Despite the new clash Secretary Stimson has announced that all marines would be withdrawn from combatant duty in Nicaragua by June, as originally contemplated.

Arnold Bennett, the English novelist, left an estate of \$500,000. No British author thus far has left that sum.

Miss Jane Addams, head of Hull House, Chicago, and honorary president of the Women's International League for Peace and Freedom, is to be the recipient of the \$5,000 award given by the M. Carey Thomas Prize Fund Committee, it has been announced by the President of Bryn Mawr College.

By the will of Nicholas Longworth, Speaker of the House of Representatives,

which was probated at Cincinnati, April 16, his entire estate, estimated at over \$16,000,000, will go to his widow, Alice Roosevelt Longworth.

A memorial erected by American admirers of Thomas Hardy was unveiled recently at Higher Beckhampton, Dorchester, where the novelist was born and where he died.

Secretary of State Stimson announced April 17 that he had instructed the American Legation in Nicaragua to "advise American citizens that this government cannot undertake the general protection of Americans throughout that country with American forces."

Sir Thomas Lipton has made a second gift of \$50,000 for the benefit of the poor of Glasgow. He gave \$50,000 in January in memory of his mother to aid poor mothers and children.

Ernestine Schumann-Heink has accepted an invitation to sing at the Metropolitan next season in New York, reviving several of her roles in the Wagner operas. She will celebrate her 70th birthday in June.

Dr. John T. Dorrance, head of the Campbell Soup Company, left an estate of \$114,850,733.

Establishment of Federal Employment Bureaus in all States "on a basis which will afford every opportunity of placing employees in contact with jobs," has been announced by Secretary of Labor William N. Doak.

Edward Robinson, director of the Metropolitan Museum of Art, New York City, died April 18 at the age of 72.

Declarations by the Spanish Republic dealing with the separation of Church and State, emphasizes that there will be no confiscation of property belonging to the Church but insisted there will be a separation of Church and State.

Thirty Americans, men, women and children, tragic and nerve-shattered, arrived in American waters aboard the steamship Cefalu April 18, refugees from the latest outbreak in Nicaragua. Penniless, they docked at New Orleans bringing with them tales of massacres and guerilla warfare.

Negotiations to establish in New York City a daily morning newspaper devoted to the dry cause, which have been reported recently, are under way and dry leaders are planning the formation of a national committee to support it.

Immigration was cut sharply in March. With the ban due to unemployment, the reduction is about 90% of quotas. Only 1,711 visas were issued. The State Department figures indicate the barring of 140,000 aliens during the fiscal year.

The birth and early growth of the Mormon religion will be commemorated by a \$1,000,000 shrine at the top of the hill of Cumorah near Palmyra, N. Y. Tradition says it was at the top of the hill that Joseph Smith, acting under divine guidance, dug up the golden tablets on which were inscribed the tenets of the Mormon faith.

France is now suffering from the effects of one of the worst economic slumps in her history. Exports of manufactured goods fell off nearly \$80,000,000, compared with last year's period.

Rome celebrated her 2,684th birthday April 21. Gifts of great public works were

made and 90,000 boys joined the Fascisti. The census also was taken. The population of Italy is near 42,000,000.

Marshal Fuad Pasha died at Istanbul, Turkey, April 19 in his 103rd year. When the Armenians were being massacred in 1896 the marshal, on orders from Sultan Abdul Hamid, intervened in person and saved all the Armenians in his district.

A revolutionary movement in Honduras has caused the Navy Department to order three cruisers to Honduran coastal points to protect lives and property. 1,250 Americans are in the danger zone.

The Farm Board has decided to sell on the European market the huge surplus of wheat acquired under stabilization operations. It has been estimated that the grain controlled by the board will be about 275,000,000 bushels by July 1.

With more than 1,000 physicians and educators, representing every section of the United States and Canada, in attendance, Duke University formally dedicated its \$4,000,000 medical school and hospital at Durham, N. C., April 20.

YOUNG PEOPLE'S TOUR

(Continued from page 2)

as a commercial enterprise but as an educational experience for youth and leaders of youth.

Only older young people of strong Christian character and adult leaders of youth are invited to join the party. The tour will be glorious from the point of view of sight-seeing but no one who cares only for sight-seeing is invited. For this tour will be a project in sharing spiritual educational and moral values between the youth of North America and the youth of Europe. It will be a seminar for conference, interviews and discussions with leaders of youth in Europe on matters pertaining to the life interests and needs of young people. Its results will vitally affect the program of world-friendship among the youth of the Churches of North America.

On August 8, the group—under the most expert leadership and fine chaperonage—will sail on the S. S. Europa. (Oh, the wonder of the Europa, which is a new world in itself—a symbol of the finest of German efficiency. To know Herr Weidt, the Chief Steward, and the cabin stewards and the smiling stewardess is in itself an adventure in friendship. And a splendid chance to practice German!)

From Paris, after an intriguing brief glimpse of its beauty the party will go to Geneva to share in the Institute of International Relations and meet with ten dif-

MY OWN YESTERDAYS

By Charles R. Brown

Dean Emeritus, The Divinity School
Yale University

This long-awaited autobiography by the author of "The Gospel for Main Street," and other well-loved books, will interest the lay reader because of its reflections on many of life's problems. It will interest the young minister and student for the ministry because of the encouraging and inspiring view it presents of their chosen work.

"My Own Yesterdays is a cheerful small volume of reminiscences rather than a formal autobiography. The author has a humorous turn, a friendly attitude toward human joys and sorrows and a wide experience of life." *The Outlook*.

\$2.00

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ferent groups of young people, such as the World's Christian Student Federation. From Switzerland these privileged people will travel to Germany, to meet youth leaders there, such as Dr. Otto Mills, of the Frankfort Theological Seminary, to travel down the glorious Rhine to the even more glorious cathedral at Cologne. Then they will return to Paris, for contacts with groups of French young people and their leaders. A luncheon at the International Student Foyer—a dinner with the representatives of French youth movements—a conference tea at Versailles — and, of course, motor trips to the usual places of romantic and artistic and historical interest!

Then London with more chances to make new friendships and to renew old ones with Peter Pan and Queen Elizabeth and Little Nell and William and Anne Shakespeare and all the others. And home again on the Europa!

August 8 to September 10—almost five weeks of enchantment and the total cost—(since it isn't a money-making tour for anybody) of only \$560!

I had my chance last year—but this is a far finer opportunity — a tour definitely planned to develop international friendships. So I rejoice in this opportunity for those young people—and those not so young people whose chief interest is in the youth of all nations.

The Young People's Tour of Goodwill Sponsored by

The Committee on Religious Education of Youth, The Young People's Work Professional Advisory Section (International Council of Religious Education), the Interdenominational Young People's Commission.

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THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fifth Sunday after Easter

May 10, 1931

The Parable of the Pounds

(Stewardship Lesson)

Luke 19:1-26

Golden Text: It is required in stewards, that a man may be found faithful. I Cor. 4:2.

Lesson Outline: 1. Divine Gifts. 2. Human Responsibility. 3. The Final Reckoning.

The Parable of the Pounds presents difficulties to those who forget that parables are merely pictures of truth. They may stumble at verse thirteen, which seems to suggest an equality of endowment contrary to the facts of experience; or at verse twenty-seven, which seems to sanction religious persecution. Invariably such difficulties are found in the incidental details of the parable, which have no bearing on its central teaching and true meaning. Moreover, no single parable teaches the whole truth. It must be studied in the light of similar parables, and of the larger context. Thus there are both resemblances and differences between the parables of the Pounds and Talents. (Matthew 25:14-20). Both are pictures of Christian Stewardship, but they differ in their coloring and content.

Properly interpreted, then, our lesson presents no difficulties of thought, however hard it may be to translate its simple and practical truth into life. It reads like a page torn from the book of our own experience. No argument is needed to convince men that they start life with an unearned increment. Each one has his "pound" given unto him, by nature and by grace. And with this initial capital he can do what he pleases, provided he is willing to take the consequences.

The only feature of the parable that is remote from our life is its political framework. That refers to practices that were common in the time of Christ. More than once in its troubled career, the Herodian family had gone to Rome, courting

the favor of the Senate and of the emperors for their unpopular rule in Palestine. Doubtless, Jesus alludes to that experience when He pictures Himself as a "nobleman" who "went into a far country to receive for himself a kingdom, and to return." Archelaus, a son of Herod the Great, had done that very thing, like his father before him. The protest of a delegation of Jews proved abortive (v. 14). And on his return, as the titular king of Judea, Archelaus visited bloody vengeance upon his enemies (v. 27).

I. Divine Gifts. "He called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come." Elsewhere Jesus pictures the diversity and inequality of the original endowment with which men start their career in this world. There are five-talent men and one-talent men, the extremes of bountiful and meager endowment. And between these exceptional classes stands the average man of two talents (Matthew 25). That fact carries implications of its own. Here, in our present lesson, Jesus stresses, not the equality of gifts, but that all men share a common responsibility for whatever gifts they have received.

Modern science makes much of the fact that a man has little to do with the making or marring of himself. He has no vote in the choice of the endowment and environment with which he starts life. The accident of birth determines his talents and his training. There is a profound truth in this scientific doctrine of heredity, which cannot be denied, and which should not be ignored. It throws a new light on the ancient teaching that God visits the iniquity of the fathers upon their children, and their godliness as well. It puts a new emphasis on the solemn duty of parents to give their children a heritage and an environment that shall be a help, and not a handicap.

But we need the teaching of Jesus in order to escape the unwarranted conclusion that our character and our destiny are the result of blind natural forces. Life is a gift of God, whatever its scope and power. No two men are alike, but every man, from the least to the greatest, is

I SIT ALONE

By WALDEMAR AGAR

"A more Genuine picture of an immigrant's life in modern America could hardly be imagined; I know of no novel written in America which rivals it."

Charles Wharton Stork.

Christian Pedersen, living on a Dakota farm, here tells of his life against the ever-present background of his relations with the Americans and Norwegians who live nearby in a straggling village. Gradually the story of his childhood in Norway emerges, of how his father left to make a living in America, of how the family followed him to Chicago only to lose track of him forever.

There follows the story of Pedersen's life with Rachel, who married him loving an earlier suitor and who never gave herself completely to him. After a few years her affection for him turns to hate and she alienates him from his friends and from his children, but in the end he finds rest and forgetfulness.

"Permit me to congratulate your House upon bringing out 'I Sit Alone.' I wish you well with this beautiful novel!"

O. E. Rolvaag.

Price, \$2.50

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equally precious in His sight. And every man has within his grasp unique possibilities of success, and abundant opportunities of service. The most lavish gifts may be wasted, and the most meager graces may be faithfully invested. Five-talent men, rich in potential usefulness, may reap blame in the final reckoning; while one-talent men may earn the praise lavished upon the faithful steward.

Certainly, that is the Christian conception of life. That is the very first lesson the Heidelberg Catechism has taught us through the ages: I am not my own! With body and soul I belong to Christ and to God. But we have not, as yet, deeply apprehended that great teaching of stewardship. We have shunned its obligations, and we have missed its blessings. One of the most hopeful signs of the present is our awakening conscience in respect to Christian stewardship. In many denominations and congregations men and women, young and old, are squarely facing the question. Where that is done, fairly and sincerely, there can be no two answers, nor any kind of a compromise. It is a clean-cut alternative. Either I belong to God or I do not. Even the social order today makes it difficult for any man to claim or exercise unrestricted selfishness. Jesus makes it utterly impossible. To follow Him means to recognize our utter dependence upon the Father in heaven, and the absolute interdependence of all mankind, who are His children. It means, not to live for self, but for His glory. And His glory, as the gracious Father of all mankind, is the salvation from sin of all His children.

That pastor is blind who does not use every available means to teach his people, and especially his young people, the meaning of Christian stewardship. For stewardship does not primarily mean more money for the Church nor more than for the ministry. All that will follow inevitably when we learn the true and full meaning of Christian stewardship. But the greatest blessing of stewardship is not gifts, but givers; not ministers, but the ministry as the ruling motive of life. Such men and women are the true servants of God, and the living seed of His Kingdom.

II. Human Responsibility. "Trade ye herewith till I come." Two of the servants in the parable are represented as making faithful use of the entrusted pound. They

used it, and thus they multiplied it. But one of the men trifled with his trust. He laid up his pound in a napkin, where it profited no one. In the portrayal of these diverse characters Jesus shatters two popular fallacies, and enforces a fundamental truth.

Men worship the gilded idol of success. They will sell their divinest birthright, in order to succeed. They forget that success may be the most unprofitable bargain a man can drive, because the price has been too high. It has cost far more than it is worth. Our parable dethrones this modern Moloch, who devours men. It exalts the faithful, not the successful. It makes faithfulness, not achievement, the basis of reward and punishment. God puts no premium on inefficiency or failure. He wants men to succeed. But He measures success by the divine standard of Christlike character. According to His reckoning, the successful are the faithful. The man in the parable received only one pound. You cannot run a department store with that, but you can trade with it in the spiritual market and make large profits. Even one talent, faithfully invested in the service of God and man, may become a blessing to many.

Another popular delusion is that only the abuse of our talents is reprehensible. All men agree that the Prodigal Son was wicked because he wasted his goods with riotous living. But here we are taught that the wilful neglect of our talents is as culpable and fatal as their abuse. The guilty servant in the parable did not squander his pound in riotous self-indulgence. He simply neglected it. It lay hidden in a napkin, when it should have been used as an investment. He trifled with it, instead of trading with it in the mart of life. There are many folk in our Churches who quite share the Elder Brother's contemptuous estimate of the Prodigal's sinful folly. They do not tread the path of dalliance in countries afar from God. They do not spend their substance and strength in sinful ways. But neither do they invest their talents in unselfish service. They are niggardly in sacrifice and in labor for the Kingdom. They need to ponder the fate of the trifier in our lesson. Riotous wasting is no more wicked than ruinous withholding. A man may waste his substance in wickedness, or he may withhold it in selfishness. In the end, the consequences will be the same. He has defrauded God, and he has cheated himself. He merits condemnation.

The fundamental truth, then, is that there can be no neutrality in this matter of the stewardship of life. Either a man consecrates his life to God, or he does not. In the latter case it does not matter much what he does with it. It is wicked and wasted. And if he consecrates himself to God, it does not matter at all whether his life measures ten talents or one. He is faithful, and that is all God requires of His stewards.

There is nothing the Church needs more than a quickening of its sense of stewardship. It will save us from social discontent and disaster. It will hasten mightily the coming of God's Kingdom. It will entitle us to the divine dividends promised to the faithful.

III. The Final Reckoning. Let us note carefully that there is nothing arbitrary in the final reckoning as Jesus pictures it in this parable. It is merely the spiritual application of the universal law of increase by use and of loss by neglect. That stern law prevails in every sphere of life and endeavor. All our goods and all our gifts must needs obey it. Trade with them, and they will increase. Trifle with them, and they will gradually disappear. Thus, truly, "unto everyone that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him."

Our spiritual life, too, is under the control of this eternal law. But nowhere else are the profits so sure and rich as in the

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By Margaret Applegarth

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realm of the spirit. The one pound given to God may bless thousands, and it will enrich the giver a thousandfold.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

May 10: The Two Generations—Understanding Each Other. Eph. 6:1-4

There have always been two generations in human society—the old and the young. They have never fully understood each other. Sometimes their differences are greater than at other times. Sometimes there is a real clash between them and the gulf that separates them seems unable to be bridged. The children's hearts are often set against their parents, and the parents' hearts against their children. The whole thing is such a sign of progress that we would hardly wish it to be otherwise than it is. Perhaps at no time in the history of the world is this difference more pronounced than today. It has become actually acute. It is one of the real problems of our age. The young seem to live in a different world from that of their fathers and mothers. Their standards and ideals of life are different. Their outlook upon life is wholly different. They live in a different world. Of course, it should be recognized that they did not make this new world in which they are living. It was made for them and they are merely accepting it. The new world has been made such by new forces which have been released during the least few decades. The progress of science has been astounding. It has produced inventions, disseminated knowledge, and has put forces into the hands of the present generation which the older generation never dreamed of. The telephone, the automobile, the movie, the radio have revolutionized human society. The advantages along lines of education, of recreation, of self-expression have been so many and so far reaching that we can scarcely conceive of the changes that have come over us in a single generation. Consequently those who are today living in the midst of all these changes and are enjoying the possession of them cannot understand those who were brought up and lived the best part of their lives amid other conditions. The young, therefore, look upon the old as terribly out of date, as old fogies, obsolete, narrow and secluded. They may have respect for them, but it is largely sentimental, such as youth is expected to show to old age.

On the other hand the old look with deep concern upon the young. They think that the young are giddy, foolish, frivolous, that they have no stability, that they are lazy, that they are too worldly, that they are too self-opinionated, that they are going to the bad, and that they can never keep things going after the old are here no more.

Now, to be sure, both of these judgments of each generation are wrong. It is a matter of misunderstanding, a matter of too narrow conception of each other. If the young would only reflect a little more they would understand that the old are not as antiquated as they suppose. If the older generation had not lived, the younger would not enjoy the things they now have. Sometimes the young folks are very ungrateful for what they got from those who went before them. Most of the things they possess they did not produce themselves. They came into a world where many things were ready-made for them. Our laws, our liberty, our language were here when they came. Other men labored and the young entered into those labors. They reaped from fields which they did not plough nor sow; they live off their inheritance and it becomes them to be grateful for what others did for them. A sense of appreciation is at least one of the returns which the younger generation might give the older.

But, the old misunderstand the young. The old may be too conservative and fail to recognize the fact that the young must express themselves differently from the old. The old must understand that the young demand certain things for themselves. Most people forget that they were once young themselves and demanded self-expression on their part. If the young people today seem worldly and flighty it must be remembered that the old in their youth were not saints either. Perhaps they were less open, less free in their lives than the young people of today are. The temptations today are greater than they were a generation or two ago. The opportunities for vice are greater, but that does not say that the young are worse than the old. They are simply facing new problems, new conditions, and they express themselves in a new way. The young may be just as religious but their religion may express itself differently from that of their fathers.

No generation can understand another generation without entering sympathetically into its life and spirit. The old are always talking about the "good old times," but they did not seem so good when they were passing through them. When the youth of today shall have become old and shall be looking back to 1931, they, too, will be talking about the glory of these days and will be solicitous about the generation that succeeds them. It has ever been so. Each generation, then, should live its own life; it should get out of life the most that is in it; it should live for that generation, and hand on to others the best that it can produce. In this way the world will go forward upon the shoulders of youth as it has always done.

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THE 185TH ANNUAL SESSIONS OF THE EASTERN SYNOD

J. Rauch Stein, D.D., *Stated Clerk*

The 185th Annual Sessions of the Eastern Synod of the Reformed Church in the U. S. will open in the Salem Reformed Church, Harrisburg, Pa., on Monday evening, May 11, 1931, at 7.45 o'clock, the Rev. John N. LeVan, D.D., pastor.

The Eastern Synod is the oldest of the several District Synods in the Reformed Church. It was organized May 7, 1792, at Philadelphia, Pa. It includes 420 ministers, 7 licentiates, 318 charges, 580 congregations, and a total communicant membership of 145,382. In addition to this there are 58,571 baptized members. During the year ending December 31, 1930, this Synod contributed \$550,310 for benevolent work, and \$2,054,964 for congregational purposes. A conservative estimate of the value of its Church properties is \$20,611,094, and its parsonages are valued at \$2,102,370. There are 1,100 of its young people attending colleges and higher institutions of learning last year. Confirmations during the year 1930 numbered 5,199, infant baptisms, 4,635. The total Sunday School enrollment is 146,820. There are approximately 12,500 Sunday School officers and teachers. The Eastern Synod last met in Harrisburg, October 16, 1922, at which time it convened in Fourth Reformed Church, Rev. Homer S. May, pastor. The communicant membership then was 139,578.

At the opening service on Monday evening, the Rev. Lee M. Erdman, D.D., will preach the annual sermon. Elder Frank M. Cressman, of Allentown, Pa., is vice-president; Rev. Thomas H. Leinbach, D.D., Reading, treasurer; Rev. Earl G. Kline, Selinsgrove, Pa., reading clerk; Rev. Homer S. May, D.D., Wilkes-Barre, Pa., roll clerk. The Rev. J. Rauch Stein, D.D., stated clerk.

Following the organization of Synod on Monday evening, after the next president of Synod and the other officers have been elected, the Hon. William A. Schnader, Esq., the Attorney-General of Pennsylvania, will welcome the Synod to Harrisburg.

On Tuesday morning at 8.30, the delegates together will partake of the Holy Communion in preparation for transacting the business of the Synod with supreme loyalty to the Great Head of the Church.

On Tuesday evening the business session will be of a popular interest, including such subjects as A Review of the Present, State of the Church, Necrology, Christian Education and Ministerial Relief. There will be brief addresses by the executive secretary of the Board of Christian Education, Dr. Henry I. Stahr, and by Dr. E. L. McLean, treasurer of the Board of Ministerial Relief. The Salem's congregation is arranging for a reception to be given on that evening, following the business session, when Dr. A. V. Casselman will be the toastmaster and Drs. Chas. E. Schaeffer, Theo. F. Herman and Edwin M. Hartman will respond to toasts. The report of the State of the Church will be presented by Dr. Lee M. Erdman. The elders will dine together in the Social Hall of the Church on Wednesday noon, and hold an open conference on the floor of Synod at 2.30.

The Synod will be in session until Thursday evening. It has under its care, conjointly with the Potomac and Pittsburgh Synods, the Theological Seminary of the Reformed Church and the Franklin and Marshall College and Academy, at Lancaster. It shares also the ownership of our official organ, the "Reformed Church Messenger." Some 20 years ago it assumed the responsibility for Cedar Crest College, and more recently for the Phoebe Home at Allentown. It is also intimately interested in the work of Ursinus College, the Bethany Orphans' Home at Womelsdorf, the Berger Memorial Home for the Aged, recently established within the bounds of Philadelphia Classis, and in the

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support of Miss Agnes Wolfe, the teacher of English at the Bowling Green Academy for colored youth, in Kentucky. From all of these interests, it will hear reports on Wednesday and legislate in their interests. The Annual Statement from the Executive Committee of the General Synod will be presented on Tuesday afternoon and the Annual Statements of the Boards of the Home Missions and Foreign Missions will be presented on Thursday morning. The Synod will also during its sessions consider the subjects of Social Service and Rural Work, the Program of Church Federation as conducted through the Pennsylvania State Federation of Churches, Vacancy and Supply, the "Reformed Church Messenger,"

Evangelism. Law Enforcement, Lord's Day Observance, Realignment of Classical Boundaries, the Merging of the Eastern Synod and the German Synod of the East, the Newly Organized Churchmen's League, Weekday Religious Education, Leadership Training, the Development of the Summer Camp at Mensch Mill near Boyertown, Pa., and the Work of the Historical Society of the Reformed Church in the U. S.

At the Elders' Conference on Wednesday afternoon there will be discussions on "Submitting the Actions of Church Judiciatories to the Individual Church Members," by Elder David A. Miller. "The Importance of Churchmen's League," by Dr. Edwin M. Hartman, and "The Churchmen's League Convention, November 10-12," by Dr. Wm. E. Lampe.

BOOK REVIEWS

This New Education, by Herman Harrell Horne, Prof. Philosophy of Education, New York University. The Abingdon Press, N. Y. Price, \$2.50.

This new book is of importance not only to secular educators but also to religious educators, as religious education closely parallels the methods, ideas and goals of secular education. Everyone who has any real interest in religious education should not fail to study this work, as the author calmly but forcefully disturbs some of the supposedly rock-foundations of modern secular and religious education with the purpose of seeking to conserve the good in the old methods and ideas and to commend the good in the new. He briefly reviews the history and philosophy of the old education and then portrays the new education with its methods, ideas, goals and results in the light of critical philosophical investigation and evaluation. Chapters then follow on "Democracy in Education," "Are We Educated?," "Education in a Machine Age," "Parents, Children and Heroes," "How Character Is Created." The remaining 7 chapters are devoted to religion and religious education.

The author states that "the weakness of the new education may be that it relies too much in immediate interest and involuntary effort, whereas what life often requires of us is action in accord with a remote interest and voluntary effort." This statement has a very significant bearing on the theory of "Education by Experience," and following child leadership. As "the new education is pragmatically limiting thought to action, it is limiting education and life itself." "The new education is in danger of gaining experience and losing personality. To lose the sense of the fact and value of personality in the triumph of naturalism and the defeat of idealism. If real, this defeat means a cosmic tragedy."

There are "some limitations in Dr. Dewey's educational philosophy." Of his book on "Democracy and Education," one of the most used text books the author declares, "Perhaps half the teachers of the philosophy of education do not accept his views, but they are not saying very much about them in print." This declaration will be rather disturbing to those who have taken every statement of the eminent Doctor without question. The author protests the claim that thinking beyond actual or possible experimental data is "vain, futile, idle."

Ignoring the origin of life or the appearance of man on the earth supposedly because they cannot be proven, leaves one in the dark "as to whether the appearance of man should be thought of as an accident, a design, or a necessity," and makes the strong point that "who or what is being educated and what place this being has in the economy of the universe needs to be considered." This is a searching statement and would seem to indicate most forcefully that in the world of religious education there is imperative need of a

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clearcut definition of "who, or what" is being educated. In fact, it would appear that the very first thing in any system of religious education would be such a definition.

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W. C. R.

OBITUARY

MRS. LOUISA D. RAUCH

Louisa Detweiler Rauch, wife of the late Elder Samuel J. Rauch, was born Dec. 6,

1850, in Campbellstown, Lebanon County, Pa. She was baptized in infancy, confirmed May 14, 1864, and united in marriage Nov. 11, 1875, by the Rev. Jonathan E. Hiester, D.D. The marriage was blessed with six children: Elizabeth, Jane, Florence, Mary, Caroline and Margaret. For more than 30 years the family lived on the ancestral farm in West Hanover township between Linglestown and Grantville, and was active in the worship and work of the Wenrich's Church, where the father served either as deacon or elder as long as he lived. While living here, Mr. Rauch was taken ill and after several years of failing health he fell asleep and was laid to rest in God's Acre at the Shoop's Church. The family moved from the farm to East Harrisburg and later built a new home in Progress, Pa. Here Mother Rauch, surrounded by her family, lived in the enjoy-

ment of health and friends until the morning of March 13, when she was suddenly taken seriously ill and fell asleep early at 2 A. M., aged 80 years, 3 months and 7 days. She is survived by her daughters, several of them specially prepared and active in the field of social service, one of them married, and the others caring for the comforts of the home; also by an aged sister, Mrs. John Kuntz, of Palmyra, Pa.

Services were held at the family home on Tuesday, March 17, in charge of Mrs. Rauch's pastor, the Rev. Elias H. Phillips, assisted by the Rev. J. Rauch Stein, D.D., of Philadelphia, Pa. Her body was laid to rest by the side of her husband. She was an exemplary wife and mother, given to hospitality, the law of kindness was on her tongue and the love and reverence for God in her heart. She rests from her labors and her works follow her.

J. R. S.

MRS. LAURA H. LONG

Mrs. Laura H. Long, of Easton, Pa., widow of the late Rev. H. F. Long, D.D., died on Sunday, Mar. 22. She was a daughter of Paul and Anna Mauk, of Claysburg, Pa. Mrs. Long and daughter, Miss Grace, had gone to spend Saturday evening with some friends, when she was taken ill and died the following noon.

She was a worker in Sunday School and Church since childhood.

She was married to Rev. Mr. Long when he was pastor in her home town. After their marriage, her husband also served as pastor at Marklesburg, Pa., and the Tinicum Charge, residing in Frenchtown, N. J.

After her husband's death, she and her daughters resided in Easton, where she was a faithful attendant at St. Mark's Church, and was a member of the Sunday School, Ladies' Aid Society, and Missionary Society.

She was a member of Upper Tinicum Church.

Mrs. Long is survived by a son, Henry F. Long, of Trenton, N. J., and two daughters, Mrs. William W. Weaver and Miss Grace L. Long, both residing at home. She is also survived by a sister, Mrs. A. J. Fries, of Claysburg, and four grandchildren.

Mrs. Long had a sweet and loving disposition and besides her family, leaves a host of friends who mourn her death.

Services were conducted in the home and then in St. Mark's Reformed Church on Thursday afternoon, Mar. 26, with Revs. John W. Gilds, A. S. Meek, D.D., and J. P. Dieffenderfer officiating. Many relatives and friends attended the funeral and sent beautiful floral tributes.

A Friend.

DAVID H. LONG, SR.

David H. Long, Sr., entered his rest on Wednesday, April 1, at the age of 48 years, 7 months, and 22 days. He was buried on Easter Sunday, April 5, 1931. The funeral services was held in First Church, Royersford, Pa., at 2 P. M. The large auditorium was filled with the family and a great company of friends, who shared the grief of the bereaved family. The choir of First Church sang beautifully two hymns and an anthem.

Mr. Long was a faithful member of First Church who gave unselfish and untiring service to the Church because he loved it. He was a member of the Consistory, serving four years as deacon and two years as elder.

One cannot express the sorrow felt over the passing of one whose love and loyalty were never wanting, yet First Church can take heart and have courage, for the spirit of Mr. Long prevails and stirs each heart who knew him to higher endeavors. To be found faithful in our stewardship is the supreme joy of life. In the degree that we serve steadfastly is the promise of immortality fulfilled unto us.

E. W. U.

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